

THE

# Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## Eccliaetical Affairs.

### THE REV. J. C. RYLE ON DIS-ESTABLISHMENT.

THE Rev. J. C. Ryle is a very excellent man. We speak only the language of sincere respect when we say, that had all the parochial clergy been like him, our arguments for disestablishment, though no weaker in principle, would have lacked many a telling illustration which now appeals to the popular mind. But while he is an earnest evangelist, Mr. Ryle is but a poor controversialist; and it would be well if his friends, who, we believe, may be counted by the million, would desire him "that he would not adventure himself into the theatre" of polemical conflict. He is the author of a very considerable number of tracts, the principles of which, if at least we may judge by the titles, he teaches by example as well as by precept. The tract entitled, "Be Zealous," has, we find, reached the forty-third thousand. We can well believe that its success is owing to the force which the character of the author has imparted to its pages. We observe, however, that the tract bearing the pugnacious title, "Are you fighting?" does not appear to have gained such a dignity among the thousands, that it is thought necessary to particularise the number of its issue. It may be that Mr. Ryle is better at peace-making than at fighting. And such we should certainly suppose to be the case, if we may judge by his pamphlet, crowned with the startling question, "What good will it do?"

This, as the second title informs us, has reference to the disestablishment of the Church of England; and in the course of forty pages the question is "examined and answered" in a manner which we are sure gives great satisfaction to Mr. Ryle—which is probably thought conclusive by the majority of the Evangelical party in the Church—and which is, we honestly believe, a much truer index to the feelings of the pious laity upon the question treated, than are all the highflown and idealistic dreams of such men as Dean Stanley. On this account Mr. Ryle's pamphlet seems worth the attention of our friends; and therefore we propose to devote a few lines to its discussion.

After stating, very insufficiently as it seems to us, the practical consequences of disestablishment—namely, that the bishops would cease to be peers of the realm, that ecclesiastical tithes and lands would be appropriated by the State, and that "there would be nothing left to the Church except the church buildings, the pew-

rents, a life-interest in the income of the bishops and clergy for a few years, and the endowments of the last two centuries," Mr. Ryle proceeds to explain that as the general result, "after disestablishment, all churches and sects would be left on a dead level of equality." The writer evidently thinks that there is something portentous in such an issue. The epithet "dead" would seem to suggest as his conviction, that if, as far as the State could accomplish it, Christian churches were placed in a position of brotherly equality, all life must necessarily die out of them. He then says, "Let us consider quietly, what good will all this do?" The question is answered under six heads.—What good will it do to Dissenters,—to the Church,—to the tithe-payers,—to the poor,—to the cause of Christian charity,—to the State?

We cannot follow Mr. Ryle in his answers to all these questions. Nor do we think it necessary; for our readers can very well imagine a good deal for themselves. But there are some things which they could not imagine unless they had read the pamphlet, and of these we wish to give them the benefit.

For instance, would our readers think it credible that Mr. Ryle, who has doubtless extended to some of them the right hand of fellowship on Bible Society and other platforms, imputes to them the truculent design of improving off the face of the earth the Church of England as a religious body? "Though sorely crippled and impoverished," he says, "the Church of England would not be ruined; she could still get on, and should get on, though many of us might have to reduce our expenditure." "We should maintain our position in spite of our poverty, and not die. Let the Dissenters remember that." Now, so far as we know anything about Dissenters, they do remember that; and instead of being anything like a check, it is a comfort and an aid to them in their efforts after disestablishment. In fact, with regard to a great many Dissenters, who are moved more by religious emotions than by any dry intellectual convictions, we are convinced that their zeal in our cause would be very much cooled, if they did not believe that, after disestablishment, clergymen like the Rev. J. C. Ryle, instead of having to reduce their expenditure, would be very much richer in the resources of evangelistic and benevolent effort than they are at present. Indeed, in answering this question, "What good will it do to Dissenters?" Mr. Ryle shows a very unfortunate, and of course unintentional, misapprehension of the good which Dissenters desire.

Nonconformists are now far too powerful to have any need to seek merely selfish ends in their political action; but when Mr. Ryle seeks to stop them in their career by the strange plea that "they have far more freedom than Churchmen," he conceals from his readers, and perhaps from himself, the fact that the hire which the Established Church takes for the sacrifice of its liberty is such as tends to poison and corrupt not the fashionable sect alone, but the whole of the true Catholic Church in England. When he urges that Dissenters can "serve God in any way, no man forbidding them, while Churchmen are stopped by laws and restrictions at every turn," he forgets, or perhaps would not allow, that these very checks on Churchmen injure the whole Christian public, by promulgating and maintaining utterly wrong ideas of the motives which should actuate, and the

limitations which may rightly define, Christian life and work. If Mr. Ryle could only exert that charity of which he is in many respects an amiable exponent, to the extent of allowing to Liberationists national feelings, and, in their view, Catholic aims, he might perhaps prove a much more formidable antagonist.

But his answer to the second question, "What good will disestablishment do to the Church of England?" is, if possible, more surprising than his dealing with Nonconformists. He replies, "It will do a little good, and a great deal of harm." Now we are anxious that our readers should note this excellent Evangelical clergyman's estimate of "a little good" on the one hand, and "a great deal of harm" on the other; and with this object we will quote at large Mr. Ryle's observations on the good that disestablishment will do:—

The good that disestablishment would do the Church of England is very small. It would doubtless give us more liberty, and enable us to effect many useful reforms. It would bring the laity forward into their rightful position from sheer necessity. It would give us a real and properly constituted Convocation. It would lead to an increase of bishops, a division of dioceses, and a reconstruction of our cathedral bodies. It would make an end of Crown jobs in the choice of bishops, and upset the whole system of patronage. It would destroy all sinecure offices, and drive all drones out of the ecclesiastical hive. It would enable us to make our worship more elastic, and our ritual best suited to the times. All these are gains unquestionably, but gains whose value must not be exaggerated.

Now we venture to think that in these words Mr. Ryle has set forth with very considerable force those benefits of disestablishment upon which we ourselves have at all times emphatically insisted; nay, more, he has described the objects which, to the Nonconforming clergymen of 1662, and to the companions of Dr. Chalmers in our own day, seemed so inestimably precious as to be well worth the sacrifice of all worldly advantages.

But, says Mr. Ryle, "their value must not be exaggerated." Is he then afraid that in this money-worshipping age, the attractions of liberty, of useful reforms, of reality and industry in Church life, are likely to turn men's heads so as to leave no consideration for more ordinary objects? What is the harm he expects from disestablishment and which is so great that it outweighs in his eyes sacred gains like these? We have every reason to believe that we have the confidence of our readers; but we should be straining that confidence much too far did we ask them to receive our account of Mr. Ryle's views on this subject unless we gave them in his own words. He says:—

On the other hand, the harm that disestablishment would do to the Church of England is very great indeed. It would sorely impoverish the thousands of the rural clergy, whose income depends upon tithes, and would make it ultimately necessary to diminish the number by at least one-half, to consolidate half the livings, and put an end to half the services. The voluntary system in rural districts is notoriously an entire failure. It would tax the energies of a disestablished Church most heavily to keep up an Episcopal ministry outside the towns. It would immensely cripple the power of the Church of England to do much for the evangelisation of the heathen and the general spread of the Gospel. "Sustentation funds" would absorb three-quarters of the Church's attention; and we should find it hard enough to maintain our position, and much harder to extend our lines. Last, but not least, disestablishment would almost certainly lead to divisions, schisms, and possibly disruption in the Episcopal body.

It comes, then, to this on Mr. Ryle's own showing: that the gain from disestablishment would be a greater moral and spiritual force, leading inevitably to the overthrow of abuses which, as he himself evidently feels, are a disgrace to the Church which he loves. In fact, as his own words show, the disestablished Church would be a much better manifestation of the



kingdom of heaven than the Established Church possibly can be.

And what are the losses that he fears? Money, mere money! But in his estimate of the results that would flow from monetary losses, Mr. Ryle has carefully kept out of view the more liberal spirit and the more general interest of the laity in Christian work, which would be the certain result of that noble revival which he himself predicts as the consequence of disestablishment.

Mr. Ryle is evidently disposed to be very hard on the voluntary system; a disposition which is somewhat strange in an Evangelical clergyman, whose whole theory of Christianity we should suppose to be summed up in the free consent of the willing heart to God's freely offered redemption. But as practice is better than precept, so a man's life is often a better indication of his real opinion than are his pamphlets. It is all very well for our author to tell us that "the voluntary system, on which in a great measure the Church would be thrown after disestablishment, is a total and entire failure." But, from an advertisement that appeared prominently on the wrapper of one edition of the pamphlet before us, we should have imagined that Mr. Ryle's experience was scarcely in accordance with this sweeping statement. In this advertisement we were informed that a sum of 250*l.* was wanted for the completion of certain works in Stradbroke Church. And from the effusive gratitude shown towards friends in all parts of England who had contributed to the required funds, we gathered that the 250*l.* was a very small portion of the original amount. Since, in the third edition, this advertisement has ceased to appear, we can only gather that the much-abused voluntary principle has provided the uttermost farthing required. We cannot, of course, suppose that the reason of the withdrawal is any sense of inconsistency between such an appeal and the scorn so freely cast by the writer on that voluntary principle which it aims to arouse.

In answering his fifth question—What good would disestablishment do to the cause of peace and charity?—we cannot help trusting that Mr. Ryle, however unwittingly, does grievous wrong to the generosity and manliness of the clergy and laity of the Church of England. He holds that religious equality, instead of bringing about more brotherly kindness, would result in increased asperity of ecclesiastical relations. "It would make unity between English Episcopalians and their adversaries an impossibility for many generations." In fact, he insinuates that he himself, kindly as he feels towards us, and therefore "blamed, vilified, and slandered by his brother clergymen as half a Dissenter," would find it quite impossible to get on comfortably with his brother Christians after disestablishment. Now really this seems to us almost ludicrous. It reminds us of certain domestic tragedies which result from the occasional pampering of some delicate child, who for a season has needed special protection in the parlour, but must in due time be restored to equality with his brothers and sisters in the nursery. Having waxed fat by the attentions poured upon him, he is sure to kick at the unwelcome change. "I won't play with them," he says; "I'll never speak to them; I'll quarrel with them all the while." But to judicious parents such truculent threats are only an additional proof that the time has come when the bracing atmosphere of equality with his compeers is absolutely necessary for restoration to mental as well as bodily health. An analogous conclusion will, we hope, be drawn by many readers of Mr. Ryle's pamphlet.

We observe that Mr. Ryle has taken for his motto, "the thing as it is"; words which, with a license too common amongst clergymen of his school, he violently divorces from their connection. Whether he has "*plentifully declared the thing as it is*," we must leave all impartial readers to judge; but, seeing his anxiety for Church reform, we would suggest to him, as the motto for his next pamphlet, "The thing as it ought to be." The more strenuously he en-

deavours to realise this, the more rapidly and surely will he be brought over to the opinions which we uphold.

#### MR. GLADSTONE ON "RELIGION AND SCIENCE."

We could not help, when reading Mr. Gladstone's speech at the recent meeting of the friends of King's College, recalling some words in his "Essay on Church and State." "Not only," says he, "has public law an advantage in its fixity, for confirming and perpetuating the hold once taken by a principle upon the mind of a people; but by other means, too, does it operate in the same direction. It operates upon the cold, calculating, and worldly-minded man, who will support a good law to avert the confusion from which he thinks his interest will suffer, as he would support a bad one which appeared likely to have the same effect. It operates upon the timid who are friendly, enabling them to do what in fact they wish, without the shame or the sense of affectation, by casting the balance of opinion in their favour. It operates upon men in general through the sentiment of loyalty and patriotism, because whatever is comprehended in the great outlines of the institutions of the country, becomes part of the proper object of those sentiments. It operates even upon the most hostile, not only by arraying substantial strength in favour of what they oppose, but by showing, under ordinary circumstances, such a presumable amount of that strength, as either to render active proceedings useless, or at least greatly to fetter and retard them." The influence of a State Church has never been better described; but from this point of view it ought not to have been difficult to foresee that such a Church could make no head against an aggressive and popular scepticism. A crowd of camp-followers is no strength to an army; they are always liable to panic, and in an hour of danger they may even desert to the enemy.

From another standpoint, the "fearful change" which Mr. Gladstone says has passed upon the mind of society in relation to the harmony between religion and science is very intelligible. Comparatively few are able to pass an independent judgment upon the bearing of scientific discovery and historic criticism on the credibility of the Christian religion; but all can estimate the moral earnestness and force of intelligent conviction in a teacher. We cannot wonder at the popular impression that while professors of science are buoyant and confident, religious teachers are timid and hesitating. We hardly know which is more calculated to destroy popular faith in the sincerity of the national clergy, than the declaration in the Upper House of Convocation that the Athanasian Creed is not believed by those who proclaim it, or the feeble, hysterical cry of the Lower House, "We do believe in it. You shan't touch a word of it." On the one hand, scientific teachers are seen continually varying their experiments and re-examining their conclusions, seeking out the simplest speech and most familiar illustrations, that their exact conceptions may be apprehended, and an intelligent opinion passed on them by every man. On the other hand, there are the clergy sheltering themselves behind the mysterious forms of a venerable antiquity, dreading nothing so much as the intrusive and direct common understanding. It is no wonder that the scientific teacher should command an influence which such religious teachers wholly fail to acquire. Intellectual courage and simple straightforwardness produce the strongest impression of truth.

The growth of modern scepticism has been inevitable in the history of thought. The methods of religion and science are different. Theology has in former days passed her judgments upon questions not within her province, and in which she had not data to guide her, and these judgments have had to be reversed. We thoroughly agree with Mr. Gladstone, that the effect of the progress of historical and critical and scientific study has been "to sustain the authenticity and enhance our estimate of the value of the sacred records." The grave fact is that so many passing for Christian believers have so readily surrendered their faith, and that the influence of the Christian teacher has so waned. The reason we believe to be that what passed for religious belief had no religious, but only a conventional basis; the clergyman has been regarded as the agent of the State in the civilisation of the people, and now that another civiliser has come he is being quietly pushed aside. Dissenters as well as Churchmen will do well to learn again the lesson of absolute distrust of any other than spiritual motives for religious ends. The incidental reasons for being a Christian hinder,

instead of aid, the true Christian spirit and temper. Their worse than uselessness is seen in any time of trial. We do not deplore, on the contrary, we are glad, that for years to come, the confession of Christianity is likely to be difficult rather than easy. Earnest men, whom such advantages as those enumerated by Mr. Gladstone repel rather than attract, will respond to the call of difficulty and the claim of need; and the tried and zealous few may again recover the battle that has slipped through the hands of the half-hearted many.

We are not so distressed as Mr. Gladstone seems, that there lie "on the tables of drawing-rooms, in the best type and binding, works that speak of Christianity as an antiquated superstition, fit for no purpose but to comfort the least intelligent and the least instructed portion of mankind." Scepticism is fashionable, as Evangelicalism was for a time, and as Ritualism has since been. The books we see "on drawing-room tables," "in the best type and binding," may indicate the bent of fashion—they are no guide to the national religious life. When misery rejects Christ and Christianity we may begin to ask if the power of the Gospel is spent. If the masses of the people had Christianity fairly presented to them and did not respond, we might think that the English were no longer a religious people.

Meanwhile the ethics of modern scepticism are Christian ethics. The "enthusiasm for humanity," reverence for righteousness, the glory of sacrifice, the animating ideas of modern social movements, are Christian ideas. They who have these may wander from the Christianity that men teach and that churches exemplify, but they are sure to come back to the Christianity of Christ and to the "Kingdom" which He established.

#### ECCLESIASTICAL NOTES.

MONSIGNOR CAPEL continues his attacks on Ritualism, under the head of the "Recent Movement towards Catholicism in England." This clever and astute preacher of the Roman Catholic Church knows perfectly what he is doing. When he tells his audience—a great many of whom are going "towards Catholicism"—that there is no virtue in the Ritualists, and that they are only dishonest Protestants, it may be supposed that he does this not so much to bring Ritualistic priests into contempt as to influence certain members of their congregations. Putting the matter into plain English, M. Capel says—"If you want the real thing these men can't give it to you. They have no authority. Their absolution is not worth a halfpenny. Their sacrifices and services are a sham and a mockery. If you want the real thing you must come to us. Our services are of the genuine pattern. Our priests are of the right order. Our absolutions are worth something. As for these men—pooh!" This is the sum and substance of M. Capel's lectures, and no doubt, looking at the matter from his point of view he is quite right; and looking at the matter from our point of view it is certainly difficult to say that the Ritualists are not quite wrong. As for the "virtue" in either, 'tis a case of tweedledum and tweedledee: there is special virtue in neither. The ecclesiastical Codlin is worth about as much as the ecclesiastical Short.

M. Capel has, however, done one service: he has exposed the remarkable copying propensities of the Ritualists. Last Sunday the preacher dealt with the "Confessional," and, we are informed, explained the doctrine and practice of the Roman Catholic Church on this subject—as far, of course, as it was needful for him, for his purpose, to explain it. Then he proceeded to show what a parody the Ritualists had made of it:—

He took up especially a "Parish Catechism of Christian Doctrine," published at Folkestone under the auspices of the High Church party, and he asked the attention of the congregation to the remarkable resemblance between the doctrines laid down therein and those in the old catechism of Christian doctrine. The Roman Catholic catechism had this passage: "What is the sacrament of penance?" and the answer was, "Penance is a sacrament whereby the sins we have committed after baptism are forgiven." What did the Ritualistic catechism say to the same question? Here was the question and the answer: "What is penance or absolution? Answer: It is the means by which sins are forgiven which we have committed after baptism." In the Roman Catholic catechism the question was asked: "When did our Lord ordain this sacrament?" and the answer was, "When He breathed upon His apostles, and said, 'Whose sins you shall forgive they are forgiven.'" Now, what said the Ritualistic book? It had this question: "When did Christ institute it?" Mark the answer, and compare it with that in the Roman Catholic catechism. It was this—"When He breathed on His apostles, and said, 'Whosoever sins ye remit, they are remitted unto them.'"

The rev. gentleman, after various other explanations, asked his audience whether any person of



common sense could not see at once the genuineness on the one side and the utter hollowness and miserable imitation on the other? As for the "genuineness" we decline to pass an opinion; as to the miserable imitation nobody of any "common sense," as M. Capel remarks, can have much doubt.

Belonging to this subject is the matter of the long postponed Bennett judgment. Why is it so long postponed? Why should there be all the meetings of the judges which we see chronicled in the daily and other journals? Why should there be rumours of all sorts afloat as to the difficulties of judgment as to fact, and the difficulties of judgment as to expediency? One day we hear that the decision will be in favour of Mr. Bennett by a small minority; another day that it will be against him by a small minority; and a third that the judges are substantially agreed as to facts but not agreed as to pronouncing. Popular feeling inclines to the thought that High Churchmen will be saved just as the Essayists and Reviewers were saved, and that in the end nothing will come of it at all. That is to say, that Mr. Bennett's opinion will be allowed with certain metaphysical reservations, which will not affect him, but may affect an imaginary case that has not existed and possibly will not exist. We, at any rate, do not expect to see any member of Mr. Bennett's party resign his incumbency in consequence of the forthcoming decision. Nor, certainly, do we expect to see any member of the Evangelical party resigning his incumbency in consequence of the decision.

The Church Defence agitation is being whipped up just as it was during the latter stages of the Church-rate controversy. The activity of our opponents will, in the course of time, probably not merely equal, but possibly exceed, the activity of the Liberation party. And, certainly, the organization is a not unsuccessful attempt to vie with that at Serjeants'-inn. Thus we chronicle this week another meeting in the Rossendale district, where our Church Defence friends took to fisticuffs, to smashing tables and forms, and sundry other exhibitions of the State-Church principle. This has always been the last argument of State-Churchmen. If you don't agree with their opinions you must be burned, or hanged, or knocked down, or be maltreated, or have the bailiff in your house, or be denied education, or something of the kind. This has always occurred when they see the argument going against them; and it is natural to a Church that rests as its ultimate basis, for its revenues and its mode of worship, on nothing but physical force. We shall see a good many meetings like that at Rossendale before long, if we know anything of some of the people with whom we have to do; and we have no doubt that their educating influence will be all that can be desired. By-the-by, the *Times* has commenced reporting Church Defence meetings; we wonder it did not report that in Rossendale and its result.

What do we read, however? There is an article in the *Record* of yesterday, on a remonstrance recently addressed to the Bishop of Carlisle, by ninety-one of the clergy of his diocese, against a promised sanction of ultra-ritualistic monastic institutions in the cathedral city of Carlisle. It appears that the bishop has given some such sanction "on certain conditions." This has stirred up the more Protestant section of Episcopalians, but the bishop justifies himself, and there, so far, is the end of the matter. But, ingenuously says the *Record*, "The whole affair is a melancholy exhibition of the danger of arming bishops with new powers. It also painfully realises the widening gulf that is every day more and more separating the laity from the Church Establishment." Indeed? We had thought that the existence of that widening gulf was denied.

The Irish Episcopal Synod have just closed their sittings, and have, as we have before noted, adopted one or two changes in the formularies of their Church which would have been impossible under the Establishment era, and which excite the envy of the Low Church party in England. Moreover, for the first time in their history, the parishioners have a voice in the election of their ministers, and we are told that the appointments have, as a whole, given great satisfaction, though the Irish Episcopalians complain that justice is not done them by their English co-religionists—the *Guardian*, for instance, is said to "caricature" them. *Appropos* of this, we notice that at the recent meeting of the Irish Church Missions to the Roman Catholics there was similar misrepresentation. The Bishop of Ripon, who was no doubt thinking of what might happen in England, spoke of Irish disestablishment as having proved to be "a pernicious remedy," and the Earl of Bandon denounced it as an "utter

failure." It happened, however, that these conspicuous speakers were followed by a clergyman who has been laboriously engaged in the practical working of these Irish Church Missions. The Rev. Achilles Daunt could not with propriety contradict these influential speakers, but his remarks were altogether in that sense. While admitting, therefore, that the measure of 1870 was in his view "an act of the grossest injustice," he had the courage "to state his own solemn conviction that the things that were happening in Ireland had, blessed be God, fallen out rather to the furtherance of His Gospel." And why? Because the lay element was conspicuous in the Irish Church, and laymen "were beginning to take an interest in matters in a way they never did before. They were devoting themselves to the work, were coming forward with their money, were meeting for prayer, were brought into contact with the clergy more intimately, and were brought face to face with their bishops; and when bishops, clergy, and laity met together with one object in view, and looked up to God for His blessing on that work, he was quite sure the result must be a very happy one." Thus, said the speaker, the very missions they were met to promote were being furthered by this changed aspect of affairs. And he went on to hint that as another result of this, a secession of Roman Catholic priests was far from unlikely, and that altogether the lay members of that communion, seeing what was going on around them, were dissatisfied with the present state of things. Yet such indications were never apparent so long as there was a State Church in Ireland. Possibly even Bishop Bickersteth may have been a little staggered while such weighty testimony in favour of Free Church principles was being given.

## THE DISESTABLISHMENT MOVEMENT.

### RIOTOUS PROCEEDINGS AT RAWTENSTALL.

We gave some time since an account of the proceedings of the Conservative party in the Rossendale district, on the occasion of a Liberation meeting being held there. These proceedings were resumed last Monday, when the Rev. Charles Williams, of Accrington, visited Rawtenstall, with a view of replying to a lecture recently delivered there by the Vicar of Bolton, the Rev. J. T. Berger. As soon as the doors were opened previous to Mr. Williams making his appearance, a great crowd poured in, and the Co-operative Hall, which will accommodate 1,500 persons, densely filled. Mr. HENRY CUNLIFF took the chair, in a scene of roaring and bellowing that defies description. His voice was completely drowned. Mr. WILLIAMS then commenced his lecture, and the following scene, described in the *Preston Guardian*, took place:—

The noise was so insufferable that he had to come to a pause in the course of ten minutes. The disturbance was caused principally by those in "the nook," and it is not surprising that the bulk of the meeting should feel strong resentment at the annoyance to which they were made subject. Here was a gang of roughs, a few of whom bore the outward appearance of gentlemen, who were identified as the ringleaders of the disturbances at the previous meetings, endeavouring, and so far with some degree of success, to prevent the delivery of the lecture. Cries of "Put him out," having reference to a particularly prominent disturber of the meeting, were raised, and again and again repeated. A number of the audience, following the advice of Hamlet to the players suited the word to the action, and the action to the word. War was carried into the corner, and a desperate battle ensued. The combatants tugged, fought, and kicked, and a general *mélée* existed for nearly fifteen minutes. The reporters for safety jumped on to the platform, and a large number followed them, anxious to gain a good vantage-ground for witnessing the fray. Unfortunately a little door in the corner opening to an ante-room, which leads to the street, was closed, or short work would have been made in ejecting the gang. As it was the attacking party dragged three of the offenders to the platform, and by a back door turned them out. The injuries inflicted in this struggle were not light, the striking and kicking being very determined. When something like order was gained—we cannot say restored—the remains of the battle consisted of: Damages, several broken forms, a black eye, and no doubt many sore legs and shins; trophy, captured during the battle, one thick cudgel. A short interval for wiping away the perspiration of the warriors was allowed, and Mr. Williams resumed his lecture. On his commencing a history of the formation of the Ecclesiastical Commission another fight took place. The row again originated in the corner, and once more it was stormed. The area of the fight was now somewhat larger, and extended from the corner to the reporters' table on the one side, and several forms' distance up the hall. The fight was a very rough one, and we shall be surprised if some of the injuries received were not very serious in their character. Form after form went crash-crash, and each man seemed to be falling over and kicking his neighbour, whether on the legs or head was perfectly immaterial. A panel was kicked out of the little door in the corner; the door was opened, and out of here went some of the disturbers. Others were led through the hall and ejected by the door through which they had

gained admittance, and as they were vigorously kicked all the way up they will probably have cause to remember the occasion. Another of the gang, after fighting with great desperation, with bleeding nose, jacket torn off, and sleeves rolled up, retreated through the door behind the platform, assisted by the unsympathetic clogs of a few of his opponents. The audience again settled down, and it was at once evident that the enemies, having the artillery used in their own mode of warfare unexpectedly turned against them, had profited by the lesson. Mr. Williams proceeded with his lecture, standing the while on the chairman's table in order that his voice might be better heard. He was often loudly cheered, and the groans were less frequent, and decidedly less noisy. In time they grew in strength as the courage of the opposition returned. The meeting went on tolerably smoothly until about ten minutes past nine, when the ejected ones, gathering their forces, and probably obtaining reinforcements, re-entered the hall. Another fight took place not less fierce than the preceding one, confined principally to near the entrance. Forms were again broken, one of them altogether smashed into firewood, and it was a struggle of long duration. A fight was also got up in the corner, which had been the principal scene of the struggle throughout the evening, and the noise being so great it was decided to leave the lecture unfinished. The opposition sometimes rallied in the midst of the fight, and they were able to get through two verses of "God Save the Queen" before receiving their final quietus. Shortly before ten o'clock, therefore, the meeting was dissolved, and the audience, fighting men and peaceable men, slowly left the hall. Considerations of safety led in great part to this determination. Shortly after the expulsion of a prominent offender a large stone was thrown at one of the platform windows, and a large pane of plate glass, which would be a yard square, was shattered. Fortunately its force was stopped by the blind, and no one was struck. The hall is situated on the third floor of the building, so that the stone must have been thrown with considerable force. The violence of the disturbances may be imagined when we state the extent of the damage. Inspecting the hall after the audience had left, we counted twenty-nine broken forms. The public, we are sure, will not regret that a check has been put on the lawlessness of a riotous gang who seek to stifle free discussion by breaking in on the quiet of a peaceable meeting. Rough as the treatment may have been, it was no more than was justly earned, and the lesson, it is hoped, will be productive of lasting benefit.

We have read the report of Mr. Williams's lecture delivered under these circumstances, and every one who has done so must appreciate his coolness, self-possession, and tact. Almost every sentence was interrupted furthermore by strong or humorous exclamations in true Lancashire dialect. The lecturer, however, went bravely through, and was well supported by the large majority of the audience. The subject was "Church Property," and the subject abounded with argument and with facts. Towards the close, we are informed, the meeting was thrown into uproar by the return of those from "the nook," and others, and the lecturer was unable to proceed any further. After waiting some time, and hopelessly striving to maintain order, the LECTURER said it was evident that they would not be allowed any peace. The advocates of the State Church were afraid of free discussion; and he was not astonished that the leaders of the Church and Conservative party, unable to come themselves, had sent their emissaries. He would propose that the meeting express its indignation at the conduct of those who were the avowed supporters of a State Church—(Hear, hear)—in trying to stop free discussion. There were some who were determined that free discussion should not be stopped, and for every lecture interrupted and brought to a premature close there would be twenty lectures delivered. (Cheers.) The Rev. J. ROBINSON seconded the resolution, and it was carried. A resolution in favour of Mr. Miall's motion was moved without remark by the Rev. A. BUCKLEY, seconded by the Rev. F. S. WILLIAMS, and carried with about a dozen dissentients. The meeting was then brought to a close, and the hall was cleared by ten o'clock.

The Synod of the United Presbyterian Church in Edinburgh decided on Friday that the use of instrumental music in public worship shall be an open question in their Church.

THE SCOTCH KIRK ASSEMBLY.—The Earl of Stair has refused to represent Her Majesty as Lord High Commissioner at the General Assembly of the Church of Scotland this year. His objection, says the *Record*, is owing to his repugnance to the Scotch Education Bill of the Government!

A SCOTCH KIRK.—Inverness-shire is about to furnish us with a clerical presentation case, the unfortunate author of which is objected to by the parishioners of Moy on the ground that his Gaelic is bad, his English unintelligible, and he is in weak health.—*Scotsman*.

A DEAN AND HIS BISHOP AT ISSUE.—The *Record* on Wednesday published a long letter from the Dean of Carlisle, complaining of the bishop's conduct in sanctioning a proposal for the erection of a church in Carlisle by a confraternity which Dr. Close fears will be the centre of a Ritualistic mission.

DR. CUMMING'S AMBITION.—The Rev. Dr. Cumming, in the course of a lecture at Bristol on Tuesday, in mentioning, approvingly, that Scotland had opened her pulpits to Anglican bishops and clergy, expressed a hope that the next movement would give him a chance of preaching in Westminster Abbey. He was ambitious to occupy that place, because his friend Archbishop Manning had stated that it was certain that before he died he would say High Mass within the walls of Westminster Abbey; and he (the Doctor) was most



anxious to give the archbishop a good introduction by telling the people what High Mass was.

**THE BURIAL OF THE UNBAPTIZED.**—At Whitwick, Leicestershire, a working man having lost a child, applied to the officiating clergyman (a son of the vicar, who is away) for burial in the churchyard, which is the only burial-ground in the parish, except one used by Roman Catholics. On its being ascertained that the child had not been christened, the rev. gentleman refused to read the burial service. The parents were distressed at the prospect of having to bury their child in silence, and a neighbour, a Primitive Methodist, whose sympathy had been aroused, undertook to remove the difficulty if possible. Finding that the cost of interment in the cemetery of an adjacent village would be too heavy for the parents, he arranged that the funeral should take place in the churchyard; and having secured the co-operation of a member of the Baptist church, it was agreed to conduct a service in the public street. The funeral took place very quietly about eight o'clock in the evening, in the presence of a considerable number of the inhabitants, who had gathered to show sympathy with the bereaved parents under these trying circumstances.

**THE GOTHIC STYLE IN ARCHITECTURE.**—Of the nine "Medievalists" on the St. Paul's Reconstruction Committee, six are clergymen. All the nine Classicists are laymen. The clerical element is unanimous, and all on the side of Mr. Burges. This is no mere accident; nor is it a mere result of æsthetic predilections. It is, disguise it as the parties themselves may, a question of religion, not of art. "Medievalism" in architecture typifies to Englishmen the sacerdotal theory. In England, at all events to the clerical mind, the Gothic style symbolises a whole train of ideas and principles for which the lay mind (speaking generally) cherishes indifference or repugnance. Men of sense will disregard these exaggerated and somewhat morbid feelings on either side, and will not entertain a distaste for the adoption of a beautiful and well-suited style of ecclesiastical architecture in the proper place, merely because a sort of idolatrous attachment is felt for it by others. But they will strongly, and we hope successfully, object to its introduction where it jars on all sense of consistency and uniformity merely because of that occult virtue which appears to the clerical element in a mixed committee.—*Pall Mall Gazette*.

**THE "PERMISSIVE" PRINCIPLE IN THE SUNDAY QUESTION.**—A circular has just been issued from the General Post Office which provides:—1. That a Sunday rural post shall be taken off if the receivers of two-thirds of the letters for the district desire its discontinuance. 2. That no Sunday rural post shall be put on unless the receivers of two-thirds of the letters for the district desire its establishment (or as the case may be) its restoration. The circular also states that rural messengers who walk fourteen miles on week-days are to be relieved by a substitute every alternate Sunday at the expense of the Government, and a Sunday delivery in towns may be abolished at the request of the inhabitants generally, expressed through the local authorities. All town letter-carriers who work on Sunday mornings are to be entirely relieved of any duty later in the day, and exceptionally heavy duties on Sunday are to be lightened at the expense of the department. The collection of letters on Sundays from receiving-offices, and in certain cases from pillar or wall boxes, is also to be discontinued, so as to confine the machinery for posting letters to the head offices only, and the entire closing, with certain exceptions, on Sundays of rural post-offices which have no post arrival or despatch on that day, is to be affected.

**THE BENNETT CASE.**—The consideration of the Bennett case has been again adjourned until June 1 (the Queen's birthday). Notwithstanding the number of meetings which the members of the Judicial Committee have had in this case, a number unprecedented, there is not at the present moment the slightest chance of a unanimous decision. This seems to us, and we may add to all sincere friends of the Protestant Reformation, a most deplorable state of things, and one that has a tendency to subvert the foundations of the Church as an Establishment. Meanwhile we very seriously direct the attention of our readers to the question submitted to the Judicial Committee in the very language of Dr. A. J. Stephens, which is as follows:—

The short and substantial point of the charge is this—Mr. Bennett maintains that after consecration there is in the elements on the altar, and in the hand of the priest, and therefore irrespective of the communicant, a real and actual Presence of the true Body and Blood of Christ—not a figurative, mystical, or sacramental Body. That doctrine is by the appellant absolutely denied. To this one charge the issues in this case, so far as they relate to the *Real Presence*, will be strictly confined; and it is not intended to raise any discussion as to the doctrine of a Presence in the elements on or after reception.

We ask every sincere Protestant, whether any doubt can exist as to the answer which ought to be given to a question so momentous to the maintenance of the principles involved in the glorious Reformation.—*Record*.

**THE ESTABLISHED CLERGY AND THE ATHANASIAN CREED.**—The view taken by those who regard the body of the creed as nonsense, that is as a combination of words which have no meaning at all, is simple enough. It is that all the refinements about substance and accident, all the disputes about the words, person and nature, and upon the Greek and Latin words of which they are extremely clumsy translations, belong to an age of the world and to a stage of the human intellect which we

have long since left behind, and which, except in so far as the clergy have contrived to maintain a sort of galvanic life for it in reference to this and a few other kindred subjects, has passed into well-merited oblivion. It is alleged that no one in these days, no clergyman even, really cares in the smallest degree for the questions about person and substance; that hardly any of them even understand those words correctly, and that not one would be able to carry on a discussion on the subject to which they refer in the phraseology of which they imply the existence. To call upon English people to devote to eternal damnation every one who does not believe in the absolute truth of an English translation of a clumsy Latin adaptation of unintelligible utterances in Byzantine Greek upon subjects which avowedly lie beyond the range of the human mind, may be quite right, but those who assert it ought to be prepared to show why it is right, and to show at the same time some sort of appreciation of the reasons which lead other people to consider it wrong. The great objection to the manner in which the clergy treat the whole subject is that they do not appear to appreciate this. They seem to think it the most natural thing in the world that people should regard their formulas in the light in which they would like them to be regarded, and that they should carry this so far as to be willing to put upon the most objectionable parts of the creed meanings which might as well be attached to almost any other expressions whatever as to those which every member of Convocation is in the habit of repeating on solemn occasions, which the majority wish to retain, and which not one single man among them believes, or even professes to believe, in their obvious and natural sense. How can men expect to be respected, and to be looked upon as spiritual pastors and masters, who consent to occupy such a position as this; and that for no other reason whatever than a reluctance to appear to break in the least degree with a tradition which, when it is examined, turns out to be not even ancient?—*Pall Mall Gazette*.

### Religious and Denominational News.

The Rev. Walter Peppercorn, B.A., LL.B., formerly minister of the Baptist Chapel, Lowestoft, has accepted a cordial invitation from the Congregational Church worshipping in Nether Chapel, Sheffield, and entered upon his ministry on the first Sunday in May.

**LEICESTER.**—The congregation worshipping in the Corn Exchange, in this town, under the pastorate of the Rev. Joseph Wood, having recently purchased the Collegiate Church (henceforth to be known as Wycliffe Congregational Church), determined upon holding a series of opening services, which commenced on Sunday week, the preacher being the Rev. G. W. Conder, of Forest Hill, London. In the morning and evening, the congregations were large, the total amount realised by the collections being 26*l.* 8*s.* 3*d.* The services were continued on the succeeding Wednesday, when sermons were preached by the Rev. Henry Simon, of Stamford Hill, London. On Wednesday afternoon, a cold collation was held in the schoolroom, under the presidency of the Mayor (J. Stafford, Esq.). After the usual loyal toasts, the Rev. J. Wood addressed the company. We quote his speech at some length, as containing novel points out of the usual run of such addresses:—"They believed that that movement of theirs had God's will in it, and that it was something more than a fortuitous concatenation of events, which had brought them out from one place, just in time to enable them to keep another place for the preaching of the glorious Gospel of the blessed God. They might be old fashioned in such a belief; still they clung to it; and in reference to their timely purchase of that place, he should like it to be clearly understood that they did nothing—absolutely nothing—to bring about, or to hasten the collapse of the church which lately met there. It was not true that they had bought it over anybody's head. It was true that there was some talk about amalgamation between that church and theirs, but that they had refused to entertain. They had determined to commence *de novo*. At the same time, they would be heartily glad to receive, and worship with on equal terms, any members of the old church who might like to cast in their lot with them. They had bought that place (and should put it in trust) not for the advantage of a denomination, but for the benefit of men—not for the propagation of a certain set of opinions, but for the glory and worship of God. Believing as they did that doctrinal truths were not only a departure from the true principles of Nonconformity, but were also the stifling of true congregational life, they should decline to insert them in their deed. They were resolved, so far as they could ordain it, that the living spirit of the church which should exist in that place should be fettered by no doctrinal restrictions whatever. All they proposed was, that that place should be dedicated for all time to come, so long as the bricks and mortar held together, to the worship of God, and that its control and government should be in the hands of the congregation for the time being. They refused to fetter their children by their conception of the truth. They had faith in the free God-illumined spirit of each generation. They were sure that no devices of theirs would preserve what seemed to them to be the truth if it did not commend itself to heart and reason. As

there had been in the past, he believed there would be in the future, a development of faith and opinion; and they were anxious only that that place should be sacred to the expression, without restraint, of the intellectual tendencies and spiritual forces which coming generations bring to birth. To force the spirit of the new age into the reception of that, would only be repeating the old vain experiment of putting new wine into old bottles. There was always danger in freedom, but then it was by that kind of danger that men were educated. Its perils they must accept as well as its privileges. Mr. Wood here remarked that the congregation would be free to choose a Baptist or Independent—to practice this or that ordinance; what then, it might be asked, was their present basis of fellowship? It was not in points of intellectual agreement at all, but in loyalty to Christ—not in matters of opinion, but in a personal desire to do good and to bless mankind. Recognising the fact that there were as many Christianities as there were Christians, they were united not by any set of opinions that they held in common, but by love to God and to man—a common desire, as their censor, Mr. Matthew Arnold put it, that reason and the will of God might prevail. For that they were all of one heart; for in that they trusted. There was one other point should be noticed. He believed it was a point of difference between them and many who wished them well. It might be defective eyesight, or mental obtuseness, or some other defect, but they could not see in the word Church, as used in the New Testament, anything more than a congregation—they failed to see that church within a church—that *imperium in imperio*, which was to be found in most Dissenting communities. They did not complain of them, but for themselves they remembered the fatherhood of God, and the fellowship of humanity. They remembered their Lord's own words, that the field was the world, and His refusal to allow His disciples to separate the tares from the wheat. For all practical purposes, and Christian work and usefulness, the congregation meeting together in a place were the church. To express in an actual, visible way, the spiritual line of demarcation, between the regenerate and unregenerate, in any particular congregation, was, they maintained, an attempt to separate in this world the tares from the wheat, which their Lord forbade. However, they would not expect him to enter upon that as a matter of controversy. The Mayor said that the cost of the premises was 5,000*l.*, towards which they had about 1,726*l.*, and they hoped 160*l.* would be realised by their opening services. He could only reiterate what Mr. Wood had said, that they wished to live in peace and harmony with the other denominations in the town. They did not wish to proselytise, but hoped those would come to them who had not allied themselves to any other congregation. The Rev. Dr. Haycroft said that, however much he regretted the approaching removal of the Rev. Joseph Williams, who had lived there sufficiently long to commend himself to the esteem, confidence, and love of all the ministers in the town—he was highly pleased to think that those premises had not passed into other hands. Those who had taken them were making an experiment, and he should watch it with the deepest interest. He was afraid of nothing in the shape of experiment provided it was based on a proper foundation. But whether Mr. Wood had hit the right mark would be seen by experience. The point that day on which he looked with deepest interest was not simply organisation—it was not so much the basis of fellowship or the plans of future action—but the truth that was to be proclaimed there. If the truth as it was in Jesus was to be proclaimed there, he would wish them prosperity, and, in the long run, prosperity could not help attending them; but if there was any departure from the truth as it was in Jesus he believed the vital forces of Christian love would decline rather than grow, and the influence of the Holy Ghost would not rest upon them to give them that which they sought. He concluded by proposing the health of Mr. Simon, the co-pastor of Dr. Raleigh, who, in responding, said it struck him that the position taken by those present was not beyond the reach of danger, and that the very spirit which sometimes actuated men to go out from others was not without its serious perils. He warned them that there was a possibility that they might become dogmatic in their ideas, and advised them to receive God's truth in a spirit of humbleness and submission. Mr. W. Baines, in proposing the health of the friends who had joined them on that occasion, said he trusted that this movement might be the forerunner of different sects meeting together, especially on such occasion as that. ("Hear, hear," and applause.) The Rev. S. T. Williams, in the course of some remarks, said that, notwithstanding the many new places of worship in Leicester, the religious accommodation was still five per cent. less in proportion to the population than in 1851. He thought there was a need of five Nonconformist places of worship in the town, each of which should be capable of accommodating not less than 1,000 persons. It behoved Nonconformists not only to provide for the erection of new places of worship, but to adopt new methods by which they would be enabled to bring the Gospel more immediately under the notice of the working classes generally. The health of Mr. Wood was proposed by the Rev. C. C. Coe (Unitarian), and that of Mrs. Wood by Mr. J. Hewitt, and having been briefly responded to, a vote of thanks to the Mayor brought the proceedings to a close.



## Anniversary Meetings.

## IRISH EVANGELICAL SOCIETY.

The fifty-eighth annual meeting of this society was held on the evening of the 8th instant in Weigh-house Chapel, Charles Reed, M.P., presiding. The meeting was opened with prayer by the Rev. William Rose.

The SECRETARY (Rev. W. Tarbotton) then read the annual report. It refers to the fact that the larger and more important Protestant bodies in the sister island are putting forth an amount of activity never manifested by them before, and are proposing new organisations, and regards this as a season for taking a review of the past labours of the society, to show that it is worthy of not only continued, but still more earnest confidence and support. In its earliest days it preached the Gospel to thousands when there were few besides to do so, and has been the means of conversion to untold multitudes. From its converts other religious bodies have been furnished with many of their best pastors, teachers, and missionaries, and the indirect influences and fruits which other denominations have felt and appropriated, have been, it is believed, far more extensive and momentous than even those direct influences and fruits which can be tabulated and claimed, as belonging to the Congregational body. The report then refers to the labours carried on in connection with the society in Dublin, Kingstown, Limerick, Galway, Cork, Mallow, Armagh, Belfast, Moy, Newry, and other places, where God had been blessing the work, as well as the labours of evangelists in other districts. One of their difficulties was the constant emigration of the young people to America. Owing to delay in the receipt of a legacy of 500*l.* there was a deficit nearly to that amount, and they would be obliged to contract their operations unless promptly and generously helped. They therefore ask for continued and prayerful sympathy. They could not better prevent the spread of Ultramontaniam of the most advanced type in Britain than by seeking to Protestantise and evangelise Ireland.

JAMES SCRUTTON, Esq., then submitted the financial report, which stated the total annual income to be 2,902*l.* 5*s.* 3*d.*, and the expenditure, 3,398*l.* 19*s.* 6*d.*

The CHAIRMAN said that, having visited Ireland last autumn, and having investigated the state of matters in some of the districts, and having also seen the great need there was for other places to be occupied by such agents as this society possessed, he could truly say that although that institution did not come forth with all the majesty and grandeur of some of the great societies whose anniversaries they had been attending, it had an interest and value that were difficult to over estimate. There was a brighter day dawning on Ireland; and he believed there never was a time more signally propitious than the present, whether they regarded the spiritual or the material aspects of that country. (Applause.) In these circumstances they would be glad to know that they had a faithful band of men who were labouring with great earnestness and with much endurance, and in the full conviction of their responsibilities to God. He heartily commended the work of this society to their generous consideration and cordial support. Their funds needed replenishing. The agents of this society could not be allowed to suffer. They could not withdraw them, and he hoped that God would be graciously pleased to put it in the hearts of some of those who possessed the means to come to its help, especially this year, in order to enable it to tide over its difficulties. (Applause.)

The Rev. E. R. CONDER, M.A. (Leeds), then proposed:—

That the report be adopted, printed, and circulated; that adoring gratitude is due to the Great Head of the Church for the success with which He has graciously blessed this society during another year; and that the list of gentlemen read by the Secretary be the officers and committee for the ensuing year.

In supporting the resolution, Mr. Conder said that was more than a mere Evangelistic Society; it was in fact a Congregational Aid Society for Ireland; and whatever value they might set on their distinctive principles, might be urged for the friends in this country aiding it. The sentiment in the report was one which applied to their work everywhere, viz., that their great object was not the aggrandisement of a denomination, but the saving of souls. (Applause.) The very reason for which their churches existed was the spiritual work which they carry on. The report spoke of the new vigour which had resulted to the Episcopal Church of Ireland from disestablishment. They were certainly not so sectarian as to begrudge the spiritual advantages which the great bodies of their countrymen from whom we are separated derived from changes of this sort, which they believed to be right in themselves, and for the realisation of which they laboured; and although they had foreseen that the result of disestablishment in Ireland had been to absorb the whole of their congregations in the new Church dissociated from the State, that would not have prevented them from following what they believed to be the path of duty; and, therefore, they could bid our Episcopalian friends in Ireland God-speed in the position which they now occupied provided they held fast to the faith once delivered to the saints. (Applause.)

The Rev. J. HILES HITCHENS, of Eccleston Chapel, in seconding the resolution, referred to the fact that Great Britain had been first indebted for its Christianity to Ireland, and said justice demands that we should render back to the Irish people the

blessings which they were at one time the means of imparting to us. Allusions had been made to recent legislative acts, in the passing of which we all most heartily rejoice; but ecclesiastical and agricultural reforms were not all that Ireland needs. She needed the remedial health, the restoration to life, and the preserving influence of the Gospel, and that it was within their power, as Christians, to assist in bestowing.

THOS. M'CLURE, Esq., M.P. for Belfast, said, that as a Presbyterian he rejoiced to meet with friends of another Church, holding the same doctrines, and but very slightly separated from each other by forms of church government. They had now upwards of 500 churches, chiefly in Ulster, but scattered all over Ireland. They were not only exhibiting vitality at home, but carrying on missionary operations in distant lands. He hoped the day was not very far off when the Evangelical Churches would see their way to a closer union with each other, and thus strengthen their hands for the Master's work at home and abroad. (Applause.) He lately appealed to his friends in Ulster to support the bill, now before Parliament, to permit the English Nonconformists to have their own ministers performing the last service of all in the parish churchyards of this land. That liberty had already been granted in Ireland. (Applause.) The men of Ulster responded to his appeal, and by declarations and numerous petitions to Parliament, had furnished evidence of their earnest desire that the Nonconformists of England might be relieved from the civil disability placed upon them in their own country. (Applause.) He hoped the sympathy thus tendered might be a means of leading to closer ties of brotherhood.

Rev. W. M. STATHAM (Hull) moved the second resolution, recognising the importance of Ireland's evangelisation, and the value of this society's labours.

The Rev. A. MORRISON, in seconding the motion, expressed his belief that there was no reason for being disheartened. The power of popes was not what it once was, so that there was a much more favourable field for the Protestant missionary in Ireland.

Mr. JOHN CROSSLEY, of Halifax, in supporting the resolution, said he felt much interest in Ireland, which he had frequently visited, and rejoiced in the results of recent legislation for that country. He was grateful to Almighty God for the disendowment of the Irish Church, and considered that the bill relating to the land question was of equal importance.

The Rev. PHILIP COLBORNE, of Norwich, proposed a third resolution, which set forth the duty of more fervent prayer for the evangelisation of the sister country. He rejoiced to hear that their chairman had been travelling in Ireland, and considered that it would be a good thing if the churches would "liberate," as the Friends term it, some of their best preachers, members of Parliament, and others, for two, three, four, five, or six months, and give them the opportunity of telling the Irish people all that they tell the people of this country about the love of Christ and the power of the Gospel.

The Rev. MORLEY WRIGHT seconded the resolution. He endorsed the recommendation of Mr. Colborne as to the desirability of visits to Ireland by ministers and eminent laymen. Many such do visit Ireland every year, but very few of them, comparatively, take their mission districts in their route. Their oldest missionary was labouring in a locality which lay on the most pleasant route to the Giant's Causeway, for thirty-four years, with scarcely an intermission, and assistance from a ministerial brother would be valued by him. (Cheers.)

The Rev. J. H. WILSON proposed a vote of thanks to the chairman, which was seconded by Mr. SCRUTTON, unanimously adopted, and cordially acknowledged.

## THE TURKISH MISSIONS AID SOCIETY.

The annual meeting of this society took place on Friday, May 10, at Exeter Hall, the Earl of Shaftesbury presiding. On the platform were Dr. Holt Yates, the Revs. J. H. Titcomb, Dr. Leitch, Dr. Tyng of New York, C. J. Eyans, H. Jones, &c. The proceedings having been opened by the Rev. J. H. TITCOMB with prayer,

The SECRETARY (the Rev. H. Jones) read the report, which commenced by stating that the progress of the missions aided by the society was most satisfactory, and that there was a large increase in the funds, the receipts being nearly 2,000*l.* in advance of those of the previous year, amounting to 4,500*l.* The bulk of this amount had been expended either in grants to the various missions or for special objects connected therewith, in accordance with the will of the donors. No less than twenty-one different agencies for the spread of the Gospel in Turkey and Persia had been aided during the year, and that such aid was highly appreciated was evident from a report of the American Board, in which it was spoken of as "a delightful bond of union between American and English Christians." As it would be impossible to give details of all the operations, the committee deemed it best to confine themselves to an outline of one mission—the Harpoot Mission of Eastern Turkey—especially as it might be said to be the model mission of the whole field as regarded its missionary policy of self-supporting institutions, which had proved so successful.

There are now, as the fruits of this mission, forty pastors and preachers, thirty-five male teachers, twenty-five female teachers, and other helpers, including six

Bible-women, to the number of forty-five, making the total of native labourers 145. Of these sixteen pastors and preachers and twenty-one teachers are supported by the people, fifty-four labourers are in part supported by the people, and fifty-four are supported by the American Board. The number of churches is twenty; the number of members received was in 1871 seventy-four; and the total number of members is 897. As regards the sphere of missionary labour, the number of cities and towns occupied is seventy-seven, and of preaching places sixty-one. The number of mission stations in Koordistan founded by the Harpoot Missionary Society, and supported entirely by the native churches, is three. The expenditure of the last year for native agency, common schools, and chapel buildings was 2,098*l.*, of which 1,064*l.* was paid by the board, and the remainder, 1,034*l.*, by the people. The whole number of common schools was eighty-three, of which twenty-one were wholly, and thirty partly, supported by the people; while the remaining thirty-two were supported by the board. The number of boys in the common schools was 1,561, the number of girls, 770; the number of adults taught by "little teachers," 653; the number of students in the theological school, twelve; in the female board school, thirty-six; and in the normal school, thirty; the whole number under instruction being 3,092. The "little teachers" mentioned above go about, it was stated, after school hours, giving lessons to adults, for which they receive a very small remuneration; and the secretary remarked incidentally that all the natives connected with the different agencies are now acting as missionaries to their countrymen, male and female, in accordance with the original plan of the American Board.

The committee went on to give from a report of Hajop Matteosian (the head man of the Protestant community in Turkey) a view of the whole Armenian field.

This report stated that the present number of registered Protestants is 23,000 souls, including almost every nationality in the empire, but mostly Armenians connected with the missions of the American Board, and living chiefly within the boundaries of the river Tigris on the east, Aleppo on the south, a line drawn from Tarsus to the Black Sea on the west, with the provinces of Bythynia, the city of Constantinople, and Smyrna and its vicinity. This territory was divided by the missionaries into thirteen different stations, each being generally occupied by three ordained missionaries who had the management of mission affairs within their district. In these districts were about 150 out-stations, occupied by native preachers and evangelists. In 250 different places in the empire evangelical religious services are held every Sabbath in the language of the country. One out of sixty of the adults of the Protestant community had gone either to Europe or to America for the purpose of education or acquiring some useful trade at their own personal expense, the full benefits of which had yet to be seen. They had forty physicians, of good reputation. The fact that eighty-five per cent. of the adults in the community could read spoke greatly in favour of its members. Hajop Matteosian in concluding his report, noticed with satisfaction the strictly sober habits of the people, observing that the use of strong drinks and habitual drunkenness were seldom met with and he added that everywhere there was a great improvement in domestic relations as compared with the condition of families before they became Protestants.

The committee referred with grief to the terrible calamities connected with the Persian famine and the recent earthquake at and near Antioch. The "Persian Famine Relief Fund," of which the Hon. A. Kinnaird was the hon. treasurer, and which amounted to upwards of 17,000*l.*, had been the means of saving many thousands from perishing and measures were now being taken for the formation of a committee and the collection of funds for the relief of the sufferers at Antioch, the last accounts being most distressing, and leading to the belief that at least one-tenth of the whole population of Antioch and the neighbourhood had perished in that fearful catastrophe.

The Rev. Dr. LEITCH moved the first resolution, viz.:

That this meeting desires gratefully to recognise the favour and blessing of God in the prosperity of the missions which it has been the privilege of this society to aid, and that the gentlemen who have formed the committee and officers of the society for the past year be requested to continue in office.

He said, having recently directed his special attention to the constitution and working of that society, he had risen from the examination with a strong feeling of admiration for the society under all its aspects. He believed that at every one of the American stations there was now to be found a medical missionary, and such persons obtained an access to the hearts of the people which was denied to all others. As regarded the success which had attended the work, it appeared that thousands of homes had already been enlightened by the Gospel, and that the old Armenian Church had been greatly benefited. It was most gratifying to find that the Sultan, acting in accordance with the principles of the Hatti-Humayoun, now employed some native Christian servants in his palace. That reminded them of primitive times; and might those servants prove, like the handmaid of Naaman the Syrian, a blessing to their Master. (Cheers.) Another interesting fact was that thirty-five out of sixty-five churches were already self-supporting. (Cheers.)

Dr. HOLT YATES, in seconding the resolution, referred to the recent earthquake in their neighbourhood of Antioch, and read portions of letters which he had recently received from Mr. Reed, the missionary agent in a district in that part of Turkey, showing the terrible loss of life and suffering on the part of men, women, and children, and destruction of property which it had caused. A sort of happy valley, devoted to the cultivation of silk, in the vicinity of Seleucia, had been reduced to a state of complete ruin. Three hundred Greeks and fifty children assembled at church were nearly all killed, and Mr. Reed and his family escaped with great



difficulty. Altogether 1,500 houses there were entirely destroyed, and 1,275 persons killed, the number of wounded not yet being known. His (Dr. Yates's) own house was a mass of ruins. In another place, half-way between Antioch and the sea, 1,726 houses had fallen and 258 persons were killed. There had been no such calamity in that country for fifty years. Mr. Reed and his family were living in a kind of shanty, and the missionaries generally in that district were in a similar position. Notwithstanding all their losses and sufferings, their very clothes having been buried beneath the ruins, the missionaries were determined not to desert their posts—(cheers),—and Mr. Reed telegraphed on the previous day that means were being adopted for reopening the school, and that there were prayer-meetings in the open air from day to day.

The CHAIRMAN said every day's experience must bring home to their minds more and more the unquestionable and singular value of the American missionaries. Testimony of that kind had been given by all who had come in contact with them, and observed their labours. They had heard it from Mr. Layard, from Lord Stratford de Redcliffe, who was for many years our ambassador at Constantinople, and from many travellers in the East. That society was founded on an excellent principle, the principle of collecting funds for the ministrations of the admirable American missionaries; not in any way interfering with their independent action, not exercising any control over them, but collecting money to assist them, and accompanying their contributions with prayers to Almighty God that He would bless their labours for the advancement of His kingdom over the whole surface of the Turkish Empire. Many of these missionaries had shown remarkable learning and ability. The report contained facts which illustrated the extent to which little children were becoming instruments in the proclamation of the Gospel. It was sad to find that such a number of persons and of homes had been recently struck down in Syria, and that everything was reduced to such a state of devastation. They were all apt to suppose that their own country was free from any danger of convulsions like those in the East or in Italy; but he had been told by a very learned geologist that England was situated over one of the central volcanic fires, and that any day a sudden eruption of water might cause a devastation such as that of Vesuvius. Therefore, let them have a little fellow-feeling for their brethren in the East, and do all they could to assist them amid their suffering and distress. He repeated that he hoped that the appeal which was being made would not be in vain. (Cheers.) "It is stated that French influence in the East is declining, and men are rejoicing over the improved position of Protestants. Now, do not be over-confident on that point. Do not think because there is silence there is an absolute cessation of movement and of agitation. Rely upon it that Ultramontanism is not so easily defeated. (Hear, hear.) I am not uttering merely my own words, but the words of one of the greatest statesmen in Europe, or in the world—Prince Bismarck—when I say that the greatest danger in the whole world is not Russia, nor Austria, nor Germany, nor France, but it is the advance of the Ultramontane party. (Hear, hear.) Therefore, you must watch that party in the East, you must watch it in the West, and let me tell you that you must watch it also in this country. (Cheers.)

Amongst the subsequent speakers were the Rev. Dr. Tyng, of New York, and a young Nestorian connected with the missions. The following resolution was also carried:—

That so wide and effectual a door being now open for the spread of the Gospel throughout the Turkish and Persian empires, this meeting calls upon the Lord's people in this country to combine with their brethren in America in renewed efforts for the advancement of the Redeemer's kingdom, their motto being, "Let England and America work together with one mind and heart to preach the Gospel to every creature."

#### COLONIAL MISSIONARY SOCIETY.

The thirty-sixth annual meeting of this society was held on the evening of the 9th inst., in Weigh-house Chapel; the Rev. Thomas Binney in the chair. There was a large attendance. The Rev. Clement Dukes opened the meeting with prayer.

The CHAIRMAN in the course of a brief opening speech, said he did not intend to follow the custom of taking the cream off the report, and leaving those who followed nothing but the skim milk. He sometimes felt it rather hard that year after year he had to take the chair at their meetings, although, from the circumstance to which it was referable, it might be excused. He had often thought that Mr. Spicer, as treasurer of this society, ought rather to have occupied that place; he had hoped he would have had the opportunity of doing so, because that afternoon, when he, Mr. Binney, was speaking at the London Missionary Society, in Exeter Hall, he offered himself to go out as Archbishop of Madagascar. (Great laughter.)

The Rev. A. HANNAY, secretary, then read an abstract of the annual report. It set out with some observations on the importance of missionary work in the colonies, and of aiding the people there to organise Christian churches, it being desirable that there be an active Christian influence at work in the beginnings of society in these regions. They must avoid the temptation to colonise only for commercial purposes, and to neglect looking after the higher elements of life. It was most desirable that the colonies should from the first be taught the duty, up to the limit of their ability, to provide from their own resources for the means and agencies of Christian worship and teaching. But Christian men

at home were bound to consider how limited in many cases this ability is. In Bush territory, and other thinly peopled districts, in new and unconsolidated settlements, in gold and diamond fields, in young towns as yet without any settled social order, where no fixed ties of friendship or even neighbourhood had been formed, to leave the people to themselves in the matter of providing for religious services was to abandon them to a state of spiritual destitution, and to leave them the prey of adventurers who would pervert religion to personal ends. The committee have always acted on the principle of withdrawing their aid from churches wherever self-support became possible. The self-supporting churches of Australia, New Zealand, South Africa, and the self-supporting churches of Canada are their witnesses. In this, indeed, they have probably gone beyond all other denominations, if the Baptists be excepted, upon the whole with advantage to the churches and the cause of colonial Christianity, but not without individual cases of hardship and injury. The report then states that it is difficult to obtain means for carrying on the society's operations, and that it is not uncommon for pastors and leading members of the churches at home, instead of helping them in their good work, discouraging enthusiasm and liberality on behalf of the society, on the ground that the colonies should provide for themselves. The committee then give details of the operations of their agents in their respective fields of labour, and say that they have been rendering good service to the kingdom of Jesus Christ. The work embraces the Thames Gold Fields in the province of Auckland (New Zealand), where Mr. Butland is located, the operations in the Bush of Queensland, where Mr. Jenkins and Mr. Gammie are labouring; in Western Australia and at Halifax (Nova Scotia), St. John's (Newfoundland), and Natal. When referring to the Bush missions in Queensland, the report states missionary operations there have received a severe check by the death of Mr. Schofield. Just as he was setting out on a missionary tour, while yet only a few miles from his home, he was thrown from his horse, and received injuries which in a few days terminated his life. Mr. Schofield, who was a young man of great promise and power, was peculiarly qualified for the work of a Bush missionary. It also gives specimens of the kind of life led by a missionary in this colony when amongst the diggers. The committee voted 500*l.* for last year towards the funds of the Canada Congregational Missionary Society, and the report explains the principle on which it was granted, and the steps taken to prevent money being spent upon unfruitful and unpromising undertakings. The whole question of the aid to Canada is at present under consideration, and the committee feel that they cannot maintain a society in England to subsidise Congregational churches in the colonies for any considerable number of years together, where there is no near prospect of their becoming self-supporting, and where religious ordinances are provided by other evangelical denominations. In alluding to the missionary operations carried on in the colony of Victoria, the report expresses a belief that the society will be soon relieved of all expense of missions in that colony by the local Congregational Union. The whole number of churches aided by the society is about forty. In addition to this it subsidises the college at Montreal. They could believe that they can by this means better provide a ministry for Canada than by sending ministers from England, except for the most prominent position. In conclusion, the report stated that the finances of the society are now in a state which will necessitate a withdrawal from some of their works if they are not successful in their attempts to increase their income.

Mr. SPICER then made the financial statement. The income, including a balance of 332*l.* 7*s.* 1*d.* from last year, appeared to be 290*l.* 19*s.* 6*d.*, and the expenditure was stated to be 4,044*l.* 4*s.* 10*d.*, leaving the balance due to the treasurer 1,143*l.* 5*s.* 2*d.* Mr. Spicer said they were continually praying to the Lord, "Thy kingdom come," and here they found that when the committee were endeavouring to discharge their duty they were left with a deficiency of 1,143*l.* He stated that it was intended to make application to all their friends and congregations for increased funds, and he hoped that the response would correspond with the society's requirements. He appealed for a larger amount of annual subscriptions, and said he thought it was a shame that these last year only realised 486*l.*

The Rev. A. ROWLAND, LL.B., of Frome, moved the adoption of the report, and the appointment of the committee for the ensuing year. That there was to be a new heaven and a new earth, where righteousness should reign, he firmly believed, and there seemed nothing more likely to accomplish this result than the influence of the English-speaking nations. (Applause.) It was not without a purpose that to America and our colonies were given the power and position which they possess to-day. The United States already stood foremost amongst the Christian nations of the world; and they knew that this was no result of chance. If Canada and Australia are to be hereafter to the world what the United States were, they must be true to their principles. These colonies unquestionably demand their aid; and the more they would influence their condition, morally, politically, and spiritually, the more would we extend it to them; for they were the founders of new nations. Were those nations rapidly forming there to be sceptical, worldly, careless of social restraint, and indifferent to the laws of God? If so, let Christians leave them to them-

selves, and they would drift, silently but surely, into it all. But, God helping them, it should not be so; they should be true to their principles. Another consideration which was that the colonies affords special facilities for the establishment and future development of free churches. This may seem to some of less importance, but it was not yet not without its influence upon some of them who loves free spiritual worship and the principles of religious liberty, and of religious equality. (Cheers.) Congregationalism was the natural outgrowth of family religion—a growth rather than an organisation; and it certainly had as its root that home religion for which Puritans contended so loyally, against which Ritualism, with its consecrated places and pretentious priesthood, was struggling in a death grapple, as if it felt by instinct that either home religion must be destroyed, or that home religion will be its destroyer, and God grant that it might be so! (Applause.) When he read in the report of the adventures of their missionaries in the bush he could not help picturing them as strangely unlike gentlemen he had met in a part of Frome—full-fledged Ritualistic curates, who, without much millinery, and unless in certain buildings, could do nothing. (Laughter and applause.) Only imagine one of these Frome bundles of vestments carried off at full gallop through a scrubby country on a runaway horse—(roars of laughter)—or floating on an extemporised oracle across a river torrent. How aghast would he be; and his perplexities would not be lessened when he was told that he could only officiate in a lock-up kindly lent for the occasion, or in a theatre offered by the actors who obligingly constituted themselves into a choir; or beneath a well-worn tarpaulin stretched over the dray of a cattle-drover. He did not think that from such a man they would get the manly and faithful reports they obtained from their representatives. (Hear, and cheers.)

The Rev. HENRY SIMON, of Stamford-hill Church, in seconding the resolution, said that it had been intended that he should have left for the colonial field about twelve months ago, but that in the providence of God other work was assigned to him. He confessed that his tastes lay a good deal in the direction of the romantic. He preferred a bold craig to a polished column—an old gnarled oak to one of the London lime-trees, with their heads off, worked and carved after man's device. (Applause.) When he left college he had a great taste for colonial work, and he tried Yorkshire. (Loud laughter.) It was a practical idea of his to find a place of his own, and not build upon another man's foundation, as the Scripture saith; but he found that all the poetry evaporated in the process. It was, however, a practical and energetic work. There was a colony of able-bodied men, who had emigrated to the spot attracted by the prices which were offered for the labourer. There was no chapel, but a miserable room, with people overhead, who were chopping sticks when they were singing. Here was just a mission in which one was thrown completely on his own resources, or rather God's. He confessed that was the very best he ever had in his life. He never knew what were the promises of God until he was placed in circumstances like these. In reading the report, he was struck with this fact, that in those contributions that we are making to help the colonial churches they were just paying the cost of a good deal of their own bigotry and sectarianism. The report says that frequently churches were given aside through the fact that men of different ecclesiastical predilections went to form them. As soon as there was a schism, a new denominational church must be started by some brother who deemed himself infallible concerning the colour and shape of the husk of things, and thus colonial villages became the scenes of struggling weaklings instead of a strong, united, useful church. (Cheers.) In many cases golden crutches had been sent out by this society to help the lame. That was just a repetition of a good deal of the seed which they had been sowing, and their forefathers before them. By-and-by that state of things must pass away. At present they were just paying for the miserable littlenesses which were so prevalent here, there, and everywhere. In helping on this work they were doing something to strengthen the bonds by which they bound those children of Old England to their great mother. (Cheers.)

G. P. CLARK, Esq. (Canada), supported the resolution in some brief observations, in the course of which he referred to some of the work that was being done in the Dominion.

The Rev. THOMAS JONES then addressed the meeting in a long and fervid speech, in the course of which he said that the Church of Christ had a huge mill to turn for its own sake, and she had a great channel of wealth; and when she gave to any cause, it was only raising the floodgate, and letting a little streamlet through from the "more than enough." He wanted them to do more than that—to make a great sacrifice, something that would make their table a little poorer, a bottle of wine less in a month, something that would cause them to wear their coat a little more threadbare; their wives and daughters to be more cautious how they dress; to furnish their houses less for appearance than utility. When they stand in the judgment-day, and remember how foolish these vanities had been, they would be ashamed to look in the Judge's face. Let them make sacrifices for God. But when would this be done? Enthusiasm!—when they had that. The God who inspired Christianity at first, must inspire it still, or it would die out.



(Cheers.) That enthusiasm would bring money. He longed for the time when young men would come from college with something of the burning enthusiasm of St. Paul himself. They want men with stronger faith. Intellectually they were making great progress. Their young men were well read, cultured, enlightened; they were gentlemen—on the side of the intelligent they had been admirably developed; but on the side of the spirit were they as strong as they were intellectually? They wanted something more of daring, and lacked the chivalry of faith and the romance of Christian love. Often it struck him that the virtues chiefly cultivated were prudence and caution. They needed for their work men like Paul bound in the spirit, willing to be carried anywhere, everywhere, willing, if need be, to lay the head on the block for the Gospel they preached. One of the representatives of France in the first revolution wrote to a general, "Send me six hundred men that know how to die." He would say to England, send 600 men, 6,000 men, willing to be sacrificed for Christ, to become helpless for Christ, and to die if need be. (Cheers.) Mr. Jones concluded by proposing the following resolution:—

That the rapid increase of the population in the British colonies, with the multiplying settlements in new regions, and the inability of the inhabitants to provide for their own spiritual wants in the early period of the colonial life, necessitates the continuance of the work of the Colonial Missionary Society, and it is a call to all lovers of free vital Christianity to provide means by which this work may be carried on and extended.

Mr. F. ALLPORT, in seconding the resolution, said that this society did not build chapels for the colonists, but helped them in building their own chapels, just as a parent should help his children in furnishing a home at their first start in life. He urged those who felt the value of Christianity, in connection with Congregational principles, to use their best efforts for its extension in the form which most commended itself to their judgment, and, with this end, to give a hearty support to the efforts of this society.

The resolution was adopted, and the meeting was brought to a close by the chairman pronouncing the benediction.

#### THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

The annual early morning breakfast of the members and friends of the association took place on Tuesday morning at the Central Rooms, 165, Aldersgate-street. By six o'clock the large room was well filled. The meeting adjourned to the Lecture Hall, and was there presided over by Mr. J. D. Allcroft, who, with other heads of large houses in the City, has ever taken a warm interest in the work of the association. There were also present the Revs. G. K. Flindt, R. Dinwiddie, and W. Knowles; Mr. W. E. Shipton, the secretary, Mr. George Williams, and other gentlemen. After singing and prayer the chairman said that the association had been in existence for thirty years, and having been begun under the guidance of the Holy Spirit, had been carried on ever since by the help of the same Spirit. It was a root with a great many branches, and he hoped that the root would always remain sound, and then there would not be much fear but that the branches would continue to bring forth good fruit. He then alluded to the many seductive influences by which young men are surrounded in the metropolis, and in the midst of such influences Young Men's Christian Associations were like salt of the earth preserving its members from evil. The chairman also stated that there were representatives present from America and Australia who were most heartily welcome, as they were met together in one good, simple, and earnest brotherhood actuated by the common wish to do good to those around them. The Rev. G. K. Flindt, of St. Matthew's, Denmark-hill, then addressed the meeting, founding his remarks upon Acts xi. 23. The Rev. Mr. Knowles, a Wesleyan missionary, followed on "Growth in Grace." The Rev. R. Dinwiddie, of Camden Presbyterian church, dwelt upon the advantages of the association to young men deprived, at a critical age, of the comforts and influence of home. Mr. Dewar, president of the Greek Young Men's Christian Association at Athens, offered a few remarks, and the Rev. Henry Bowker thought that there was in the present day too little reading of the Bible, and too much reading about the Bible. Mr. George Head, an old member of the association, moved a vote of thanks to the chairman, which was seconded by Mr. George Williams, of St. Paul's-churchyard, and carried unanimously. The interesting proceedings were brought to a close with the benediction.

IRISH CHURCH MISSIONS TO THE ROMAN CATHOLICS.—The twenty-third anniversary of this society was celebrated on Tuesday, the 7th inst., at St. James's Hall; the Hon. F. Maude, R.N., in the chair. After devotional exercises, the chairman gave an outline of the report. The committee express their belief that there had been a very solemn and impressive work during the year, resulting in many conversions, more especially in connection with the operations in Dublin, where not only many of the humbler, but also some of the higher educated classes, had received light through the instrumentality of the missions. In the provinces as in Dublin, the operations of the society had been actively carried on, and the reports of the several missionaries told of earnest effort, progress, and many indications of the Divine blessing. The readers, as a rule, have gone in and out among the people with increased acceptance. In the schools there were 2,955 children, and the income from all

sources was 20,410*l.*, somewhat less than the preceding year, though they were able to carry out their work without curtailment and free from debt. Further details of the work were given by the Rev. H. C. Corry, and the Bishop of Ripon, in a speech strongly condemnatory of Romanism, moved the adoption of the report. He ventured to say that disestablishment had proved "a pernicious remedy," and had tended rather to aggravate than to heal the wounds of Ireland. Lieutenant-General Sir Arthur Cotton, in seconding the resolution, stated that he had recently visited Limerick, taken a round in Connemara, and remained for some time in Dublin, and found that the operations of the society were being successfully carried on. The Earl of Bandon also denounced disestablishment as the greatest act of spoliation ever known, and he believed the Roman Catholics regarded it as a complete humbug. The Rev. Achilles Daunt, in moving the second resolution, said that though disestablishment was an act of the grossest injustice, he believed it would turn out eventually for the furtherance of the Gospel. Thus in their synod the lay element held a prominent position, and was producing a beneficial change. A Roman Catholic gentleman of influence and wealth had told him that they should never be satisfied till they got that element in their own Church. He had a letter from a friend who told him that he would never again offer the sacrifice of the mass, that there was great uneasiness among his order, and that he looked for a secession from the Church of Rome. (Cheers.) He had also a communication from an eminent Nonconformist minister, telling him that such was his impression with regard to the whole state of things in the Irish Church, that he had resolved, at great pecuniary sacrifice, to leave his present position and to accept a curacy in the Irish Church. (Cheers.) After addresses from the Rev. Dr. Tyng, of New York, and the Rev. Dr. McCarthy, rector of St. Werburg, Dublin, and superintendent of the Dublin missions, the proceedings were brought to a close in the usual manner.

#### Correspondence.

##### LONDON SCHOOL BOARD.—GREENWICH ELECTION.

To the Editor of the Nonconformist.

DEAR SIR,—I am somewhat surprised to see the *Nonconformist* silent on the subject of the election of a member of the London School Board for the division of Greenwich. It is quite true there is a difference of opinion among Nonconformists upon the question of the Bible being read in the board schools, but I presume there is no difference of opinion among them about the paying of fees to denominational schools out of the rates. Dr. Bennett recently retired from his candidature for Greenwich on the ground that if he persevered it would perhaps result in the election of Mr. Soames, an advocate for the payment of fees to denominational schools; which, in the present balance of forces at the London School Board, would make a difference of two votes, and in the event of a contest which is only postponed, would perhaps be the means of fastening upon the ratepayers that obnoxious policy for a long time to come. Dr. Bennett's supporters have recently given their adhesion to Mr. Henry Gover, who holds a decided opinion that not a farthing from the rates should be paid to any denominational school, if it is in his power to prevent it. He is also a Nonconformist, and the son of a Nonconformist (the late Mr. William Gover), who was well known for half a century in connection with the Sunday School Union, and he is receiving very generally the support of the Nonconformists in the district. As a practical Sunday-school teacher, having had about twenty years' experience in that work, including latterly the superintendence of the important Tanner's-hill Sunday-school, Deptford, a part where such schools were most urgently needed—as, furthermore, an earnest, energetic man of business, known in the Corporation of the City of London as a terse, ready, vigorous debater, he would certainly be an acquisition of strength at the London Board. I heartily wish that Mr. Gover went a step further, and adopted what I think to be the only safe position for Nonconformists—viz., that Government has nothing to do with the teaching of religion either to old or young; but as between Mr. Soames and Mr. Gover I should think that no earnest Nonconformist could hesitate to support the latter. It is very desirable, therefore, that the undenominational vote should not be divided, and as the only candidates in the field are Gover and Soames, that the former should receive the cordial adhesion of all who are opposed to the payment of fees to denominational schools. Nor should this adhesion be a mere mental conclusion. It should take the form of vigorous action. Nothing could be more fatal than apathy on the day of election; but if Mr. Gover receives active and energetic support from the party who agree with his views, his success I take to be certain.

I am, dear Sir, yours truly,

F. J. HARTLEY.

##### THE EDUCATION QUESTION.—SUGGESTED COMPROMISE.

To the Editor of the Nonconformist.

SIR,—Mr. T. G. Crippen, in his recent letter on the

educational problem in your paper, affords an instructive specimen of that inconsistency into which all who attempt to hold by Nonconformist principles, and at the same time advocate religious teaching in State-supported schools, must inevitably fall. Mr. Crippen writes avowedly to suggest the "best compromise—that which will secure for us (Nonconformists) the greatest advantages." At the outset of his letter he says:—"We are agreed that State funds should not be used to promote religious teaching." This is the principle, in maintaining which, in the abstract, we are all agreed. What is the proposed compromise, then? "No religious teaching to be allowed except the inculcation of morality, and . . . the reading and explaining of the Bible! Nor should any religious observance be allowed, except a hymn or prayer!" Mr. Crippen is, I presume, a Congregationalist. As such, the Bible is his religious creed, and his proposed compromise, "which will secure for us the greatest advantages," is that his creed should be taught, and no other. The coolness of this proposition suggests that its publication should have been delayed till the dog-days. I believe it is a fact that cold and heat, beyond a certain degree, produce on certain bodies the same effect. Perhaps this accounts for the fact that one is conscious of a feeling of burning shame on reading that suggestion. After reading this, one has no right to wonder that Mr. Crippen should advance the in itself most wonderful statement, that "the reading and explaining of the Bible is not really religious teaching, but imparting material out of which religion is to be developed." What a pity that Mr. Crippen did not put Mr. Forster in possession of this phrase when he introduced the Education Bill! Mounted on such a nimble steed might he have really cantered over the religious difficulty? Again, Mr. Crippen coolly assumes that to prevent the Government from providing religious instruction for the young is the same thing as to make it impossible for them to receive such instruction. He is not singular in this. Witness the speeches delivered by certain dignitaries at the Bible Society meeting, and also at the Congregational Union, where such sentiments were as much out of place. Such conduct causes one to fear that zeal for the religious education of the young has injured, not only the logical but also the moral faculties of some people. For if it were possible to compel these gentlemen to give a categorical answer to the question—Should the State succeed in imparting a certain amount of education of a purely secular kind to the whole of our juvenile population, would this diminish by one iota the facilities to their religious education which might otherwise exist? would they not be compelled to answer—No, but quite the reverse? I am amazed when I hear men, many of whom have purchased to themselves, or otherwise have obtained good degrees, declare that for the State to exclude the Bible from the schools which it supports is the same thing as to forbid its use in the instruction of the young. The demand of the League and the Manchester Conference is simply that the State do not pay for or provide this instruction, not that it should hinder others from doing so—a distinction this which one would think not very difficult to understand. Mr. Crippen may say what he thinks, but I hold that this position involves no compromise of Nonconformist principles, neither does acquiescence in State education involve any such inconsistency.

Yours respectfully

Bermondsey.

JOHN SINCLAIR.

##### THE MANCHESTER CONFERENCE.

To the Editor of the Nonconformist.

DEAR SIR,—In your article in last week's paper, headed "Bible and School," you express the belief "that the Manchester Conference represented the conviction of an overwhelming majority of English Nonconformists," and referring to the same gathering, you speak of the "really representative men in Manchester."

Bradford is well known as a stronghold of Nonconformity, and its Independent churches are among the most prominent in the north of England; it may not, therefore, be an unfair test of the representative character of the Manchester Conference to ascertain how far the principal Independent congregations in Bradford were there represented. Every one who knows anything of Independency in Bradford is aware that the congregations worshipping at Horton-lane, Salem and College Chapels, are the oldest and most influential of that order in the town and neighbourhood. Yet neither the church nor congregation at Horton-lane or College Chapel sent any representative to Manchester, and the representation from Salem was of such a character as not to carry with it the weight which may be attached to it by those who are unaware how the delegates were appointed.

A meeting of the congregation for the special purpose of appointing delegates to the conference was convened by notice from the pulpit at Salem, at which meeting the pastor and only three others attended. The question of what was to be done was shortly discussed, and the opinion was expressed that the congregation evidently did not wish to be represented at the conference, or they would have attended in greater numbers; it was, at any rate, evident that nothing could then be done, and the meeting separated.

Some time afterwards it was stated that four or five



gentlemen were going to Manchester as representatives of Salem, and on inquiry being made by whom they had been appointed, it was explained that, at a meeting of the church held some weeks subsequently to the abortive meeting of the congregation, the subject was introduced, without any previous notice, and the delegates in question appointed; they accordingly went to Manchester, and were there doubtless looked upon as representing the Independency of Bradford. I am not aware what course any of the smaller Independent congregations in Bradford adopted, or what course was followed in other towns; but it has appeared to me probable, from the facts which have come under my notice as above detailed, that the representative character of the gentlemen who attended at Manchester may have been overestimated. I therefore trouble you with this letter.

I am, dear Sir, faithfully yours,

JOHN HENRY WADE.

Bradford, May 20, 1872.

## MEN AND THINGS IN AMERICA.

(By a Cosmopolitan.)

### NEW YORK CORRUPTION.

Last fall, the Reformers had everything their own way in the Empire State. It was a time of jubilation, when everybody was ready to say that Republican institutions had triumphed in the day of trial. The "ring" which had ruled and robbed New York was broken. The people, enthusiastic in demanding reform, elected a legislature supposed to be composed of thorough-going reformers. Six months have passed, and where are we now? Have the Reformers pledged made on the political stump been kept in the halls of legislation?

Before the autumn elections three score and ten of the leading citizens of New York had banded themselves together to secure pure government and just laws for the people. The "Committee of Seventy" became famous. They nominated senators and assemblymen, and the people honoured them as the leaders of the greatest reformation the State had ever known. The result was a Legislative Assembly in which the seventy candidates had a preponderating majority. Reformers shook hands joyfully, and believed that political reform was *un fait accompli*. What the Committee of Seventy have to report is of peculiar interest, and its value cannot be estimated too highly as explanatory of the present stage of the Reform movement. In an address just issued by the committee, and signed by Wm. F. Havemeyer, chairman, and Simon Stern, secretary, they say:—

The present situation must thoroughly undeceive those who were credulous enough to believe that the overwhelming triumph of the people in the November election had secured the final defeat of the corrupt forces which have banded together against the honour and welfare of the city. It is true that that outburst of popular wrath hurled several of the ringleaders of the conspiracy from power, and drove them beyond the city limits, and effectually stopped, for the time being, the plundering of the Treasury and wasting of the public money. The frauds already committed have been exposed, and steps have been taken to bring their authors to punishment. But nothing of a permanent nature for the relief of the city and the reorganisation of its government and affairs has yet been consummated. The chief magistracy under whose auspices all the municipal crimes of the past four years were perpetrated, still remains in power, and all the executive and administrative offices of the city, from the highest to the lowest, continue to be occupied by his appointees. The Legislature which was elected by you and by your fellow citizens throughout the State in sympathy with you for the one great purpose of applying a prompt and efficient remedy to the gross abuses under which New York city was labouring, of cleaning out the entire army of corrupt office-holders, who were preying on its vitals, and of reorganising its government on some basis which should secure to its citizens the substantial right of self-government, has now reached the ninety-ninth day of the hundred allotted to it for the work without passing a single measure for our permanent relief. The charter, designed and framed with great care to organise and carry out a comprehensive and harmonious system of reform, which we presented on your behalf, has been mutilated in the Senate to such an extent as to be past recognition by its authors, and the two Houses of the Legislature seem to be in no haste to reconcile the wide differences that exist between them upon it. In the meantime no other charter or scheme of government has been proposed in either House for serious consideration, and it is manifest that the sole issue at Albany is between the charter proposed by us substantially as it has passed the Assembly, and an indefinite extension of the present charter, with the continuance in power of those who hold office under it. We should be false to the trust committed to us if we failed to advise you, in this position of affairs, that it is our deliberate conviction that the principal obstruction to your cause of reform proceeds from the great body of the present office-holders, who are determined at all hazards to hold on to their places and power, and from interested politicians of both parties, who think to find their own account in supporting and retaining them and in keeping things as they are. The vast patronage in their hands is being freely used and abused at Albany to defeat your just hopes.

In November no words were strong enough to convey the eulogies of the Republican press on the Committee of Seventy. Now, if they are praised at all, they are too often "damned with faint

praise." Have the committee been too earnest for purity and reform? Have they sought to do their work only too thoroughly? It would certainly seem as if the Hydra-headed monster of corruption had only been "scotched," and not killed.

Let us now see what the Bar Association of New York have to say about the two notorious judges, Barnard and Cardozo. The Judiciary Committee of the association reported a few days ago on the investigation which has lately taken place regarding these judges. The following extracts tell their own story:—

A judge should not be punished for honest mistakes, but in just the proportion that he escapes punishment he should be held liable to impeachment. And if he steps aside from the established usage of the Courts, or upon *ex parte* statements appoints referees, or does for one party what he would not do for another, inferences must inevitably be drawn that justice is not administered, and partiality in those cases is judicial corruption. The investigation compels the finding of such corruption, and in spite of the rules and restrictions with which the investigation was conducted, their case had gone further than they expected. They did not hope to be able to establish pecuniary corruption, but they had traced home presents received from successful litigants and political favourites, and had in that way established their case. The power to issue injunctions, appoint referees and receivers, and make allowances, &c., has enriched favourites regardless of the damage done to other parties. As illustrations of the administration of justice by Judges Barnard and Cardozo, the following cases were given:—A plaintiff with a judgment unsatisfied asked for an injunction restraining the debtor from paying the debt to the defendant, and an order compelling him to pay the amount to the plaintiff. This was denied, but an order was made commanding the debtor to pay the money over forthwith to a friend of the Judge's on pain of imprisonment—two official offences committed in one order by Judge Barnard. Another case was that of James Fisk, Jun., agent of the Union Pacific Railroad and the Credit Mobilier, which caused a loss of 5,000,000 dollars to the company, and about the terror which the order created Judge Barnard made his boasts in bar-rooms of this city. The famous Black Friday case was another, wherein Barnard compelled the Bank of New York, then insolvent, to pay all of its assets, amounting to 400,000 dollars, to the brokers of Fisk, Gould and Co., and 15,000 dollars to a receiver of his own appointment, leaving the other creditors without a cent. The justification set up for this action is that the plaintiffs and the bank officers consented to it. But the bank officers say that the consent was wrung from them, and that the bank suffered a loss of between two hundred and three hundred thousand dollars within forty days. The suit of the English stockholders of Erie against Fisk and Gould, in which John H. Coleman was appointed receiver, is another case cited. Within one hour after this suit was discontinued, one Robinson, keeper of the Erie Company's cattle-yards in Jersey, was appointed receiver in return for a loan of 3,000 dollars, which he gave to Judge Barnard in a cheque of Jay Gould, and which Barnard gave to Coleman for some land speculation. Judge Barnard also appointed a manager for a railroad 800 miles long, and running through three Western States, and the result was a loss of 2,000,000 dollars, from which the road has never recovered. Another case was that of the Mercantile Insurance Company after the Chicago fire, where it had lost heavily, and one Brown bought ten shares of its stock at ten o'clock one day, and by noon a receiver was appointed by Barnard, but the company was not insolvent. Several other cases were cited, including the Special Sessions jail delivery by Cardozo and Barnard and certain money transactions between Gratz Nathan and Judge Cardozo, which looked at least suspicious. Moneys drawn from bank by Nathan were deposited in corresponding sums at the same dates by Cardozo.

The *Albany Journal* in a leader says:—"The report of the Committee of the Bar Association does not exhibit the full strength of the naked evidence against the corrupt judges before the Judiciary Committee." The *Journal* adds:—

The notorious facts patent to every observer long before the investigation began were sufficient to brand these debauched ministers of injustice. It was well known that they had their own special referees, or "grates," to whom they sent almost every case before them. It was well understood that no litigant had any show in their courts unless he employed certain counsel who had a special footing with them. In many cases the law was plainly and shamefully perverted in the interest of bad men and corrupt combinations. Not only the forms but the substance was defied, and the power of the judiciary so scandalously abused that justice has been made a mockery.

The specific proof adduced in the investigation presents all this in the most tangible and conclusive form. Judge Barnard is shown to have ordered, at the request of a friend, the payment of a debt under penalty of imprisonment, which had never been judicially determined. He is shown to have issued an order on the application of James Fisk, Jun., under which the safe of a corporation was broken open with burglar's tools and five millions of securities abstracted and lost to the company, the judge himself shamelessly vaunting his performance in a public bar-room. It is shown that, on a petty suit, he aided a conspiracy to sink the value of a railway worth over thirty millions, and, placing the road in the hands of a tool giving a bond of only two hundred and fifty dollars, caused a sacrifice of two millions. It is shown that ten millions of English stock in the Erie road were placed in the hands of a receiver who first sent him three thousand dollars, and that the men thus assisted in their schemes had presented him with a costly set of furniture. It is shown that at the request of a personal friend he compelled the receiver of a theatre to lease it at a direct loss of over twenty-five thousand dollars.

The case of Judge Cardozo is not less plain. The presumption of direct venality is, perhaps, even more clearly established. Out of over 500 references made by him, more than 300 went to his nephew, and during the

same time this nephew paid him over 30,000 dollars for which no equivalent is shown. We have heretofore presented the figures and the remarkable coincidences in this case. Cardozo furnished orders for receivers in blank, and they were filled out by the parties themselves who were selected as receivers. He appointed a receiver in the case of one great corporation on the application of a party who had for the first time bought a few shares two hours before—the sole object being to drive the corporation into embarrassment and bankruptcy. He set free over 300 convicted prisoners without a hearing. And these are but samples.

Judges Barnard and Cardozo are only worse than many other judges, recorders, and justices of the peace, because they have been found out. The present system of appointing judges and magistrates is radically wrong, and even Mr. Odger must admit that *everything* is not managed better under "model republicanism" than under a model monarchy. The longer I stay in America the more I love the Americans, and the less I like their Governmental system. The whole machinery of Republicanism would work well in a Millennium, but it is not adapted to a state of man's existence short of absolute perfection.

## SEWING SCHOOLS IN PARIS.

We are requested to insert the following:—

From the May number of the "Missing Link."

During a short stay in Paris, we visited some of the "Sewing Schools" that have been established the last few months, than which no movement can be more important, among the lowest and most degraded of the population. As yet, we believe, there are but four of these; the two we saw are in Belleville and La Vilette, and superintended by two ladies, who gave us a few particulars of the work, which they carry on together, and to which they are most devoted. In these districts the men who should be the bread providers are wanting—they have been killed, disabled, or imprisoned, not unfrequently without fault, having been carried away in a wave of Communists: the women and children remain to starve, without the means of gaining a livelihood, and under the frown of the ruling classes, who, far from aiding them, appear to put difficulties in their way. Deeply ignorant and low as they are (some had even to be taught to sew), their hearts have opened and responded to the power of love. The "sewing classes" are much like our "mothers' meetings"; the poor women, whose ages vary from eighty-five to very young mothers, are invited to come for a few hours to the warm and cheerful room, where work is given to them for which each receives fifty centimes (5d.). The Scriptures are read, prayer, singing, and kindly talk with personal interest, leading to visits to many a sick and sad home to which, while a little temporal relief is given, the water of life is carried.

The meeting to which we went one morning, might have been in St. Giles—a room filled with about fifty women, who welcomed the English ladies most kindly, and seemed interested to hear of sister gatherings the other side of the water. Many faces told of famine and deep suffering. Mlle. de B. said that in their first gatherings three poor creatures had fainted, and fallen apparently lifeless. They were rubbed and revived, and a medical man being sent for (for the ladies did not wish to be responsible to the police) told them it was from sheer want. These are not the only cases where they have rescued some from starvation. "Their blood seems to have turned into water. No one can tell the horrors they have gone through."

A great change has come over the poor women since the first meetings in September last. We noticed their clean faces, combed hair, and orderly bearing. At first, said our friend, they came wild, dirty, their hair unkempt; gradually the kindly influence has told, and further, among some a spirit of inquiry and earnest seeking has been awakened; and with simple earnestness and apparent interest we can testify did they take part in the little religious exercises in which we joined.

It is very touching to find the gratitude evinced by these poor women, who have not been pauperised by ill-judged charity, as is too often the case among ourselves. One time, at La Vilette, 150 came to tea in the nice large room in this district. Many from sickness could not come. Great was their surprise at the reception and manner of the entertainment. The white tablecloths, the freshness and fulness of the fare, the ladies waiting upon them, and their manner towards them, elicited remarks which showed the kindness was fully appreciated.

At Belleville and La Vilette respectively there are two sewing-classes a week, the attendance being from forty to sixty and upwards. You may there find one who has been an "artiste dramatique peintre," and down the social scale till you meet the poor "chiffonnière." The ladies hold other meetings also; twice a week there is a night-school, where some, as many as forty former prisoners, with their wives, have come to learn. On Thursday evenings they are assisted by an evangelist. At La Vilette it is hoped shortly to add a Sunday meeting for soldiers, who will willingly attend.

There are many expenses which fall on the self-denying workers themselves, for which they greatly need help, and through us make this appeal to their Christian sisters. Above all, they entreat their sympathy and earnest continued prayers to Him who alone can bless their labours and give the increase.

One word more. Workers are wanted. Devoted Englishwomen. "They carry more weight with them than the French, and are especially needed at the outset of the work." "A great door is opened and effectual." "The harvest is great, and the labourers very few."

Further information with be gladly given, and contributions received, by Miss Buxton, Champion-hill, S.E.



## Epitome of News.

The Queen and Court are now at Balmoral.

There will be State concerts at Buckingham Palace on the 5th and 26th of June, and State balls on the 21st of June and the 3rd of July. The Prince and Princess of Wales and other members of the Queen's family will represent Her Majesty on these occasions.

The King of the Belgians visited the International Exhibition on Saturday. On Sunday morning His Majesty embarked at Woolwich for his own dominions, after a visit to this country which has extended over twenty days.

The Prince and Princess of Wales are now at Geneva.

Prince Arthur arrived at Liverpool on Saturday afternoon, and was enthusiastically received. To-day he will commence the series of interesting public engagements in connection with his visit by opening the Sefton Park.

The Duke of Edinburgh was, on Saturday, presented with the freedom of the Fishmongers' Company, and was afterwards present at a banquet in the hall belonging to that body. Speeches were made by the Duke of Edinburgh, the Duke of Cambridge, Prince Christian, the Lord Chancellor, the Archbishop of York, the Persian Ambassador, &c., the royal guest himself proposing the health of the Prime Warden of the Company.

The visit of Mr. Gladstone to Belfast is now fixed to take place immediately after the prorogation of Parliament in the autumn. There is some probability that the right hon. gentleman will be accompanied by Mr. Bright.

28,055 persons visited the International Exhibition last week.

University College, the oldest foundation in Oxford, or indeed in existence, having been founded by King Alfred in 872 A.D., will celebrate its thousandth anniversary on June 12.

Mr. Edward Brooke, citizen and clockmaker, has been nominated one of the Sheriffs of London for the ensuing year. His colleague will probably be Mr. Alderman White, who stands next in rotation amongst the City magistrates for the office.

It is stated that the Associated Master Builders of London have, by a majority, resolved to meet the threatened withdrawal of the men by a general lock-out. It is added that many of the masters are in favour of a compromise.

The Cunard steamer Tripoli, from Liverpool to Boston, was wrecked on Friday on the South Rock, near Tuskar Rock, off the coast of Waterford. The passengers and crew were taken on board several sailing vessels and landed at Waterford. This is the first serious accident to a Cunard steamer since the going ashore of the Africa near St. John's some years ago.

Viscount Milton, M.P. for the southern division of the West Riding, having left England for the benefit of his health, the West Riding Liberal Association has resolved to request his lordship not to resign his seat.

Wife-selling is not, after all, a mere myth in the minds of our French detractors. A man was charged at Clerkenwell on Saturday with assaulting another, whose wife it was alleged in evidence that he had bought for the modest sum of one sovereign. The complainant did not deny having received money from the defendant; and his defence was that his wife was a bad woman and the defendant no better. The magistrate said the conduct of all parties was disgraceful, and dismissed the summons. At Exeter a man has sold his wife for a much larger sum, viz., 50*l*.

The cat show at the Crystal Palace has been popular. There were 221 entries. A dog show will follow.

The domestic servants of Dundee met again on Thursday evening, and resolved to form an association. The leading objects are to obtain some mitigation of the burdensome work which now devolves upon domestics, with, of course, a higher rate of remuneration. A weekly half-holiday, "a free Sabbath every fortnight," and three hours at their absolute disposal every day, with "full and fair latitude as to the style of apparel which they may think it not improper for them to wear," are the leading features in the programme.

## FOREIGN MISCELLANY.

The statistical returns of the marriages contracted in Italy in 1869 show a frightful state of ignorance. Out of about 205,000 men who married in that year, 125,000 could not sign their names to the register.

EARTHQUAKE IN ICELAND.—A schooner which has arrived at Copenhagen from Iceland reports that an earthquake occurred at Husavik, on the northern coast of the island, on the 16th, 17th, and 18th of April. Twenty houses were destroyed, but no lives were lost.

THE GREAT HEAT IN AUSTRALIA.—An Adelaide letter of March 19 says:—"The weather is still very trying. No such continuous heat has been known here for several years, and I believe it is much the same throughout the colonies. To make matters worse, we are threatened with a scarcity of water."

THE SWISS PLEBISCITE.—It appears that the revised Constitution was rejected by the people by 257,444 against 252,477, and by the States by 13 against 9 votes. In consequence of this vote the Swiss Federal Government will propose a new vote, having for its object simply to secure unity

in the military system and uniformity in the higher education.

THE EARTHQUAKES AT ANTIOCH.—The latest advices from Antioch (says the *Levant Herald* of the 9th) report the town to be for all practical purposes entirely destroyed. Shocks of earthquake are still felt in the country round about, but they are not severe, and the exhumation of the dead lying under the ruins is being actively proceeded with. About 1,000 bodies have already been brought to light, and some 300 persons are suffering from more or less serious injuries sustained during the disaster. Several people were rescued from positions in which they had been almost buried alive for some days, unable to extricate themselves. Shortly after the last great shock, the earth opened in gaps in many places about the town, and vomited forth a quantity of fine yellow-coloured ashes, with which the surrounding fields for a considerable distance are still covered.

THE SUBMISSION OF THE MAORI KING has been brought about through the efforts of Mr. M'Lean, the Native Minister, who has for some time been engaged in reconciling native and European interests about the neighbourhood of Taranaki, so long the very hot-bed of rebellion. Wiremu Kingi (William King), who twelve years ago bearded Governor Browne, and raised the standard of revolt at Waitara, and who till now has never been seen by Europeans since he appeared as a warrior with musket in hand, came out unsolicited and with no small parade and ceremony to meet Mr. M'Lean and to proffer his submission. An interesting account of the proceedings on the occasion is quoted by the *Times* correspondent. He adds an incident related to him by an eye-witness:—"Old Wiremu Kingi, at his old place at Waitara, stood for a time evidently much affected, and seeing the preparations made for some buildings on the site of his old pah, exclaimed, 'Ah! See Waitara, my bedstead, and now you Pakehas are going to turn it into a stable for your iron horse, which is to gallop from Wellington in a day,' alluding to the fact that the railway-station is to stand upon the spot." The notorious Te Kooti is still at large, and we have another account of a brush, resulting—as these brushes generally seem to do—in Te Kooti's getting away.

## Postscript.

Wednesday, May 22, 1872.

## THE PEACE SOCIETY.

The fifty-sixth anniversary of the Peace Society was held last evening in the Finsbury Chapel, Moorfields, Mr. Samuel Bowly (in the absence of Mr. J. W. Pease, M.P.) presiding. The attendance was large.

There were on the platform Mr. Richard, M.P. (secretary), Mr. A. Pease, the Rev. J. W. Healy, the Rev. J. H. Pattison, Mr. T. Snape, the Rev. A. Hannay, the Rev. A. M'Ansland, the Rev. G. M. Murphy, the Rev. J. Tod Brown, the Rev. R. Shaen, Mr. F. Wheeler, Mr. John Gill, Dr. Ellis, Mr. Charles Wise, Mr. Wm. Holmes, Mr. J. T. Rice, &c., &c.

The CHAIRMAN briefly opened the proceedings, and called upon the secretary to state the substance of the report.

The SECRETARY (Mr. H. Richard, M.P.) gave an abstract of the annual report, of which the following is an abridgement:—The operations of the society during the past year, have been conducted with great activity and perseverance. Twelve agents and lecturers have been employed in diffusing pacific principles throughout the kingdom, and in advocating the adoption of a system of international arbitration as a substitute for war. A number of voluntary helpers have also united their efforts with those of the society for the same objects. Thus, more than 400 lectures and public meetings have been held by the society during the year, in addition to a number of other meetings indirectly connected with its operations. A long list of pamphlets and tracts indicates an extensive use of the press, whilst the London and provincial newspapers have also co-operated, to a large extent, in disseminating many articles furnished to them by the society. The *Herald of Peace*, the organ of the committee, has obtained an increased circulation of 500 copies per month more than last year. Report is also made of a considerable diffusion of peace literature abroad by means of this society. Grateful mention is introduced of the co-operation of the peace societies in the United States, Holland, Belgium, and France, and some interesting particulars are given of the efforts of those organisations. The report also pays a tribute of respect to the memory of the estimable Mr. Joseph Pease, of Darlington, late President of the Peace Society. As may be expected, a large portion of the report is devoted to the question of international arbitration, and to the society's labours in that direction. Encouraging accounts are furnished of the widespread and lively interest manifested in the proposed parliamentary motion on arbitration, of which the secretary of the society (Mr. Henry Richard, M.P. for Merthyr Tydvil) has given notice. Amongst the religious bodies which have formally recommended that motion to the support of their members may be mentioned the Congregational Union of England and Wales, the Baptist Union,

the English Presbyterians, the Society of Friends, the Calvinistic Methodists, and a portion of the Wesleyan denomination. Whilst the disappointment occasioned by the delay in carrying out the Treaty of Washington is acknowledged, much satisfaction is expressed at the spectacle which has been afforded of the great patience and mutual goodwill manifested meanwhile by the seventy millions of Englishmen and Americans, by the admirable spirit (almost judicial in its impartiality) of the newspaper press of the two nations, and by the admirably conciliatory tone of their respective governments. And, it is added, "May not some portion, at least, of this pacific temper of the public mind be fairly attributed to the persevering labours of the peace societies? And may it not be reasonably concluded by the friends of peace that their labours have been by no means in vain?" The secretary, as usual, embodied the principal features of the report in a speech which was very cordially received by the assembly. He especially referred to the good omen for the future shadowed forth by the American claims being submitted to arbitration, and expressed a hope that if the Governments of the two countries should make a blunder and want to go to war, the people would en masse raise up their arms and declare they would not permit it. (Cheers.) He spoke also warmly against the proposed iniquity of placing soldiers amongst the civil population and thus demoralising it. In recording the services of the society's lecturers and other officers, he acknowledged the zeal with which they had laboured, and concluded by taking a hopeful view of the future.

The CHAIRMAN then observed that it was unnecessary to say anything as to the horrors, iniquities, cost, and evils of war, or of the blessings of peace, as they were admitted on all hands; but the difficulty the society had to encounter was to meet the idea that the scheme of the Peace Society, though good in itself, was impracticable. His answer to that was that if peace was impracticable, Christianity was impracticable. (Hear, hear.) He held that the two went together. War, he believed, to be antagonistic to the spirit and precept of the Gospel; and upon that basis the society grounded its efforts, believing, at the same time, that the laws of God, as laid down in Christianity, were the basis of their true policy and best interests. His faith in Christianity would be shaken if he did not find it adapted to the welfare and happiness of the human family. Because people might think that the Peace Society's principles were impracticable was no reason for giving them up. (Hear, hear.) Some people thought it was impracticable to abolish negro slavery; and the bench of bishops voting against it showed what ignorance then prevailed. He often thought how extraordinary it was that in a Christian country it should require the labour for twenty or thirty years of devoted and talented men to bring about the abolition of that nefarious system. It could only have been done by the powerful voice of public opinion, backed and supported by Christian principles. Again, they had been told that the Prime Minister of the day said it was utterly utopian to attempt to abolish the corn laws; but by persevering labour, and instructing the public mind, those corn laws had been done away with. He recollected when the great temperance question came up, that it was said that it was impossible for a man to live happily and well without intoxicating drinks—(laughter)—but he stood before the meeting, after a thirty-six years' trial, a practical proof of the ignorance and prejudice of that assertion. (Hear, hear.) Three great evils had afflicted the nations of the earth—slavery, intemperance, and war; and he believed, by the blessing of God on the efforts of Christian people, there would be roused a public voice and feeling which would do away with them all. (Applause.) But they must have faith in their principles—(Hear, hear)—otherwise it would be impossible to carry them out. He had faith, not in their own strength, but in the strength of Him whose cause they believed this to be. He hoped they would never give up persevering in the belief that under the Divine blessing this cause would be ultimately successful, resulting in happiness and peace to the world. (Hear, hear.) One great object, they were told, in armaments, was defence. No one now pretended to defend aggressive war. But was our debt of nearly 800 millions incurred in defending the country? By no means. If they had acted on the principle that aggressive war was wicked, that sum and the enormous losses of life and property might have been saved. But he held that not only was aggressive war unchristian, but it was utterly impolitic. Why did men generally fight? Usually to acquire territory—not the possessions of individuals, but to govern them; but no country was worth governing by the sword. If they wanted to have possession of a country, and the people were willing, let them do it peacefully; but no country could be properly governed by force. It might have been a valuable thing to have the German nation united, but he believed it might have been done without force. (Hear, hear.) We had fought the United States for years in order that we might govern them. The great quarrel was because they objected to taxation without representation—and they were right—(laughter)—but if, instead of going to war, the Americans had buttoned their pockets and said, "We will pay no more taxes," how, he asked, would England have got the money? (Cheers and laughter.) People were scarcely aware of the power of calm resistance. He wished the people were united on this question, because they



would find they had a power, the force of which they had little calculated. He often thought that if Daniel O'Connell had ever drawn the sword for the rights of his country he would utterly have failed; but he appealed to public opinion instead, and brought the Duke of Wellington and Sir Robert Peel to grant the rights of the people of Ireland by moral, and not by violent means. So he believed that all that was really necessary to the peace and happiness of the world could be effected without the terrible arbitrament of war—(applause)—and the maintenance of those barracks which caused such terrible demoralisation in this country. He should not soon forget a lady who visited Aldershot, where she had been to sympathise with Mrs. Daniel, who was trying to work amongst the soldiers there. She said, almost with tears—"The moral death that reigns in that camp is far worse than the death of the battle-field." That moral death and degradation was going on day after day, and year after year, and he believed people had little idea of the effect this was producing in the country. (Hear, hear.) It was time these things were got rid of—(Hear, hear)—and he really believed that that time was nearer than some might expect. He rejoiced that there were some signs of progress. The report had alluded to the organisation of working men; and only let the working men, who had the power in their hands, be united on this question, and the Government, must submit. (Cheers.) It was not the interest of the working men to fight. The interest of slavery and of strong drink was for the few; the suffering and degradation were for the many—(Hear, hear)—and so the benefit, if any, of war was for the few, but the suffering and degradation and cost were for the many. (Applause.) Therefore, when the public mind was united upon this question he believed the people would say it was not only their interest but their duty and privilege to compel their Governments to settle all questions in dispute by fair arbitration. (Hear, hear.) He had no doubt that this question with America would be settled—whether by the specific mode now proposed he could not say, but he believed it would be settled—(Hear, hear); but if not settled peacefully it would be an utter disgrace to the two countries. (Applause.) To conceive the idea that persons who had made a mistake could not withdraw without dishonour seemed to be a morality for nations utterly opposed to the morality of the Gospel. A Christian gentleman would be looked up to and respected for making every possible concession after a mistake. The principles of the Gospel were kindness, forgiveness, good will, and concession as far as possible. The morality of governments seemed to be the very reverse—standing upon pride and etiquette—(laughter)—and all that appeared utterly opposed to the peaceful principles of the Gospel. But he thought they might take encouragement. (Hear, hear.) He thought sometimes that the late terrible war had opened people's eyes on this question. (Hear, hear.) It was often darkest before daylight, and he hoped the darkness and bitterness of that terrible war would never be repeated. May it be the darkness before a glorious sunrise of peace, love, and joy to all nations of the earth; and may it be the object of this society to forward the coming of that glorious day. (Cheers.)

The SECRETARY (Mr. H. Richard, M.P.) read the balance-sheet, which showed a balance last year of 497*l.*; receipts from subscriptions and donations, 4,925*l.* 18*s.*; a total expenditure of 4,654*l.*, and a balance in hand of 616*l.* The secretary added that as they were about to enter into extensive operations in connection with national arbitration, it had been resolved to raise a special fund of 10,000*l.* for that purpose, and he was happy to announce that that sum had already been subscribed. He also expressed regret that Dr. Moffat, who had been expected, was not able to be with them, on account of a missionary meeting held the same evening at Reading. In his letter, apologising for non-attendance, the venerable doctor stated the deep interest he took in all that related to the spread of peace among the nations, and hoped that the spirit of the Prince of Peace would preside over the deliberations of the meeting and bless their endeavours. Mr. Mundella, M.P. for Sheffield, had also, Mr. Richard intimated, sent a letter to the effect that he had come up to London for the purpose of attending the meeting, but was prevented by a severe cold.

The Rev. ALEXANDER HANNAY then proposed the first resolution, which ran as follows:—

That in the opinion of this meeting the difficulties that have arisen in connection with the Anglo-American treaty, far from discrediting the general principle of international arbitration, only furnish an argument the more in favour of that system of preconcerted arbitration for which the friends of peace have always contended, and which would provide for referring misunderstandings as soon as they arise to impartial adjudication, before the original difference has been complicated by diplomatic controversy and popular excitement. This meeting therefore hopes that the proposal inviting the British Government to enter into negotiations with other civilised Governments, with a view to the establishment of a general and permanent system of arbitration, will more than ever enlist the sympathy and support of the British people. He could hardly, he said, repress a feeling of surprise at finding himself that evening, for the first time on the Peace Society's platform, with the exception of one occasion, about twenty years ago, when Mr. Richard last carried the peace flag into the hyperborean regions of Forfarshire, where he then resided. That had not arisen, however, from any want of sympathy on his part with the principles of the society, but simply from the exigencies of public life, which hindered many of them, who had exacting official occupations, from

rendering those voluntary services in the line of their convictions which they should otherwise be glad to render. He was glad now to have the opportunity of giving in his adhesion to the Peace Society, the great aims of which commended itself alike to his judgment and to his heart. If he understood that aim it was to bring the nations of the earth to act, in their relations with each other, in accordance with the maxims of common sense, and the principles of the Christian religion. Nothing more was asked from communities but that which regulated the intercourse of Christian gentlemen with each other. When the relations of such became perplexed on account of apparently conflicting interests, they appealed to the tribunals of the nation, or they called in some neutral and kindly arbitrator, by whose decision they agreed to be bound. What the Peace Society asked was simply that the great communities of the earth should follow that Christian rule. Mr. Disraeli on one occasion had said that they were not governed by logic in this country. "Tis true, 'tis pity; 'tis 'tis, 'tis true." He (Mr. Hannay) could not understand why being governed by logic should be spoken of with a sneer. But so it was. And to say that they were not governed by logic was far short of the truth. They were not governed by common sense and Christian principle. The difficulties that had sprung up in this American controversy, instead of being referred to some tribunal which would have settled it on a basis creditable to both nations, were in danger of being settled by the two nations flying at each other's throats. The Peace Society proposed that such difficulties should be arranged in accordance with the dictates of common sense and Christian principle. He regarded that society as not the least powerful of the educational institutions of the time; and he hoped that nobody, in the House of Commons or elsewhere, would be scared when he described Mr. Richard as a Minister of Education. As far as England was concerned he held that position. He was the head of one of the great educational institutions of the day. He (Mr. Hannay) admired the Peace Society, because it had preserved its faith in the great power of truth. They had been, he continued, trammelled in their action as a people by the base precedents of a barbarous time, and by their own base passions. What he liked about the Peace Society was that it had faith in the annunciation and re-annunciation of truth from week to week and from year to year, to create in the conscience of the people a sense of a higher law by which these base precedents would be at last abandoned. The world had not as yet had faith enough in the power of the quiet, continuous teaching of truth, and he believed there was no society in England better served in that respect by its constituents than the Peace Society. It was his fortune to travel much about the country in the advocacy of the temperance and other causes, and in these journeys he not unfrequently found a resting place in the quiet homes of members of the Society of Friends, and he had been surprised to find in every one of those households an active organisation for the purpose of distributing those leaflets that had been referred to in the report, and other publications containing information with regard to the peace question. That, he believed, was the source of a great part of the influence exercised by the Peace Society. He had great faith in the power of the lecturers also referred to by Mr. Richard; but those domestic missionaries of the society were rendering a service which could not be measured, and it would go hard but it would lighten the whole nation. He would say further that the Peace Society commended itself to him because of the quiet, steady, indomitable fighting power it had developed in the interests of peace. He believed in fighting as an important part of the whole duty of man; and if he could think that the society fairly dammed up the energies which found scope in war, he should have nothing to do with it. But he believed that the Peace Society, instead of destroying those energies, only called them from their unholy objects, and lifted them into a holier sphere. Living in the suburbs he travelled into London by rail, and occasionally took part in the controversies that arose in the trains. On these occasions he had often heard the character discussed of a man whom they all loved and honoured—John Bright. Nothing was more common than to hear the remark regarding Mr. Bright. "What a fellow he is for fighting!" These well-to-do middle-class Londoners, who have the world at their feet, and who have come to take conservative views of things in general, say, "There are no men for fighting like you peace men." And he well believed it. They lived in an age when all the energies of good men were needed to fight against established wrong. Who was it that said, "I come not to send peace on earth, but a sword"? They must ever fight in His Spirit and for His ends. The steady, indomitable fighting spirit of the Peace Society commended it to him, and he believed that in the future they must endeavour to use up the services of the Napoleons, the Wellingtons, and the other men who had prostituted their energies in war, by giving them higher ends than those through which man was injured and God dishonoured. In that respect the work of the Peace Society had not been in vain. On the contrary, it had, in his opinion, been accompanied by remarkable success. Looking back from the time when he began to take an interest in public affairs, he found a great improvement. Mr. Richard had described the Government as being in the hands of the great fighting professions, but public opinion

was sometimes found quietly accumulating and then bursting out and sweeping away every obstruction. Europe had just passed through a terrible war. But in that war England had taken no part. Fifty years ago England would have been in it, up to the hilt; whereas, while it lasted the feeling in this country had been that we should on no account interfere. He believed that this was the working of the heaven with which the Peace Society and kindred societies had been leavening the nation. And there was another side to that sanguinary conflict. Its defence was after all a protest against military ascendancy. When the spear of the Teuton struck the great shining and hollow hypocrisy of the Second Empire, and dashed it into fragments, it was a protest against the military tyranny of a power which had kept Europe in unrest for well-nigh a century. Germany had put forth a giant's strength, but, it was to be hoped, would not make a giant's use of it. Sure he was, if it did, it would go the way of poor bleeding prostrate France. Throughout all the American civil war, the speaker went on to say, there were two classes of partisans in this country. There was the party, the members of which generally belonged to the upper classes, who were prone to sympathise with privilege, and who therefore sympathised with the rebels. Then there was another class, composed of the middle and working classes, who sympathised with the North, and were anxious that the integrity of the American people should be maintained. But, although feeling on both sides ran very high, no one would have been heard for a moment who should have ventured to propose that England should meddle in the quarrel. Fifty years ago, he ventured to say, it would have been impossible for England to keep out of it. Then, since the quarrel had been settled, very difficult and delicate questions had arisen between the American people and ourselves. In the press and in the House of Commons these questions had been discussed, generally wisely, though sometimes unwisely, and the same might be said regarding their discussion on the other side of the Atlantic. But it had never occurred to anybody that the two nations should go to war about it, and now the controversy had culminated in an arbitration treaty. This result, he averred, was worthy of the heaven planted by the Peace and kindred societies in England and America. He desired to speak with the utmost reverence of the Churches of Christ in the land. In the worst of them there was a great deal of good, but he had noticed in the best of them, that there was a tendency to sink down into a state of Conservatism, and to abandon everything like enterprise and fresh undertakings in the service of Christ; and that if any great new work was done it was not done by the churches, but by a body of devoted men assembled outside their pale, who, however, drew their inspiration from the same source as the church. It was so with the anti-slavery and with the temperance as well as with the peace movement. Referring again to the arbitration treaty, Mr. Hannay remarked that possibly the delay occasioned by the hitch in the negotiations might be even more advantageous than if no such impediment had occurred, by keeping the principle of arbitration longer before the public mind, and he then proceeded to observe that it might be, that it should be required of some great nation to offer itself in the interest of peace on the altar of the world. And he could think of no higher position for any nation. Suppose Great Britain were to say to her sister nations, "I will enter with you into competition in manufactures and knowledge. Should famine assail you I shall send you bread from my table; if pestilence should invade your borders my daughters will nurse your sick ones; but I will not fight with you." Suppose that England were to take that stand in the spirit of Christ who gave himself a sacrifice for the redemption of the world, and that some nation such as America—although he could not believe that America would do it—should attack her and be allowed to do its worst, the noblest spectacle the world had ever seen would be presented by Great Britain, and the greatest stroke for the abolition of war be struck. The rev. gentleman, who was frequently applauded, sat down amid loud cheers.

The Rev. J. H. PATTISON seconded the resolution. He agreed with the chairman that the question before them was a practical one. They were a practical nation, and when any question was brought before them they were in the habit of asking whether it would work or not. He thought they had something practical before them on which they could take their stand, although the opponents of the Peace Society were in the habit of pooh-poohing their principles as poetical and visionary. But he had found that all the visionaries were not on their side. It was not long since a gentleman had said to him, that if the society's principles were carried out, they should have an end of history, since history was nothing else but an account of wars. He should not regard that. There was a nation that had ceased making history for years; but few nations had made greater progress in the arts of peace during later times than the Dutch; and instead of chronicles of wars and slaughters, that of Holland was the history of a people who had risen by the arts of peace to the forefront of nations. And when the history of the nineteenth century was written, would it not be more noble that it should trace the progress of international arbitration than resemble the pages of our own past history, which were written in blood? Another gentleman had asked what, when the Peace Society had



done its work, they would do with their soldiers, apparently thinking that soldiers were intended to keep down the surplus population. He (Mr. Pattison) replied—suppose honesty became universal, what would become of the thieves? When the system of railways was projected, coachmen used to wonder what would become of the horses when railways became universal, although he believed that more horses were now bred than ever; and if war were abolished, doubtless the men inside the red coats would still be worth something. Another gentleman had asked whether this attempt to stop war was not sinful, seeing that the Scriptures said that they were to hear of wars and rumours of war to the end of the world. To that he replied that it reminded him of a man to whom he had gone for a charitable subscription, and who had pointed him to the text which said that the poor should never cease out of the land. When people used such arguments he was apt to think that their religion was a very hollow thing. As to the argument drawn from the statement in Scripture that war should last to the end of the chapter, it reminded him of what Bishop Wilson said to the person who asked him to preach against the doctrine of human perfection. The bishop replied, "My friend, don't you think we should get a little nearer that ditch before we think of filling it up?" Mr. Hannay had remarked that the Peace Society was the daughter of the church; he hoped the daughters of the church would follow the example of the daughters of England, and take to the platform in defence of their rights. Something had been said about the indirect claims. It sometimes seemed to him that there were other indirect damages occasioned by war which should be considered. What would have been any damages inflicted by arbitration compared with the damages incurred in the last war between France and Germany? Mr. Pattison concluded by wishing all prosperity to the society in its future operations.

The SECRETARY announced that there was a lady on the platform (Mrs. Howe), who had come from America for the purpose of pressing the principles of peace upon the women of this country. (Hear, hear.)

The Rev. Dr. HEALY, of the United States, proposed the second resolution, viz. :—

That this meeting has observed with the utmost satisfaction the calm attitude, and the forbearing and temperate spirit manifested by the British and American people and press during the discussions recently carried on between the two Governments; and from this deduces the confident hope that even should the present arrangement fail to accomplish the object for which it was proposed, the enlightened intelligence and Christian feeling of the two nations will afford ample security against any actual breach of peaceful relations between the two countries.

He said he was invited to be present at that meeting in the following words, "We desire to have you utter a few earnest words as an American." Thus, with the resolution which he had read, he had his text, and his remarks would be brief, earnest, and American. He was glad the honourable secretary appreciated the American character. Americans believed in deeds, not so much in words, although they had so much to say of their glorious country that they had been called "long-winded," but, as a matter of fact, he did not think in that respect they excelled their Welsh, Scotch, or English brethren. He could not but speak earnest words on such an occasion as that, for with all his heart he endorsed the fundamental principles of that society. They were not strangers in America to such organisations. He was comparatively a young man, yet from the first he had been interested in the Peace Society, and the anti-slavery and temperance organisation. He remembered very early in the history of the Anti-Slavery Society, when he was a young pastor in Massachusetts, being required by the Church to give out the following invitation to the communion-table:—"All members of sister churches of good and regular standing (slaveholders and apologists for slavery excepted) are invited." (Cheers.) He had received into his house escaped slaves, and accompanied them into the land where they would be safer. He was identified with such societies as that because he could not see how a Christian minister could do otherwise than be identified with them. He knew that isolated passages of Divine truth might be said to be in defence of war, that the Lord Jehovah, the God of hosts, was said to be a god of battles; the Old Testament contained records of slavery and concubinage, and various species of crime, and it must do so to be a faithful history, but in no single instance from Genesis to Malachi did it endorse one of those evils. So as he read the New Testament and analysed the character and mission of the Lord Jesus Christ, he could not find an example or record that warranted him in believing that war was ever advisable or in accordance with Christianity. He believed the Peace Society was not only in its principles spiritually right and true, and so demanded confidence and support, but he believed that it claimed their support in an economical point of view. He would give one illustration from the late American war. He was from the South of America, but during the war he was acting as a pastor in the North, and had spent weeks and months in caring for the wounded. As he thought of that great war he believed in his heart that if the principles of the Peace Society had obtained there they would have been millions and billions of dollars better. The great question at issue was American slavery—it was that that entered into American politics, that excited the bad blood of America, and placed the division between North and South, and led to the civil war. There were perhaps three millions

of slaves in the South, and it would have cost the North perhaps 500 dollars each to have purchased them, and so put an end to slavery. Had the North said to the South in the spirit of the principles of that society, "We will purchase your slaves if you will gradually emancipate them," he believed they would have been saved the havoc consequent upon the war, and they would have been gainers in a pecuniary sense, for the cost of the war to the North was nearly twice as much as the value of the slaves. Then there was the cost to the South, two billions, and the property destroyed by the armies—taking all things into consideration, he presumed to say that on an economical point of view it would have been in the interest of America to have arbitrated, rather than have gone to war. (Loud cheers.) It was said that anything should divide England and America, the people speaking the same language, having that blessed inheritance, the English Bible, and being Protestant nations. He thought there was no idea among the Americans of going to war with England. They were brethren according to the flesh, and America had no more intention of going to war with England than brethren and sisters would think of contending as they sat around a common table. During the last year it had been his privilege to travel from 6,000 to 10,000 miles, and he had never heard a single word that would warrant the conclusion that America would ever go to war about the direct or indirect claims. He had been exceedingly gratified during the last few months with the sentiments which he had heard expressed, and which he had read in the English journals—the calmness and the expressed purpose to arbitrate, even though it might fail in the present effort, and never go to war. There was but one thing in the way, that was the approach of the Presidential election in America. He was thankful it was only once in four years; he wished it was only once in forty years. (Laughter.) If the President and administration would ignore the pressure that was put upon them, the great question would come before the American people for a decision. It was almost unanimously desired in America that the impending difficulties should be settled by arbitration. (Cheers.) He believed the sentiment was deepening, and the impression day by day becoming more universal, that as Protestant nations England and America must be one. They must extend the hand of Christian fraternisation and fellowship across the mighty Atlantic, and move on as Protestant nations in the conquest of the world for Christ, and the hastening of the day when the Prince of Peace should become Lord of Lords, and King eternal and universal. (Applause.)

Mr. T. SNAPE, of Liverpool, in seconding the resolution, remarked that the Peace Society had been declared utopian in its aims; but it was a question whether that charge did not rather hold against those who made the assertion than against this organisation. If the Peace Society was utopian, what success, it might be asked, had attended the efforts of the war party? They generally found that the war party resorted to arbitrations, but only after a war, and not before it; when the war might as easily be done before the loss of life and property and waste of money. (Cheers.) The recent scientific improvement in weapons had proved a great temptation to nations to make war. Mr. Snape then denounced the attempt to demoralise the people by dividing England into military districts. He also advocated the punishment of men who built Alabamas and the charging them with the costs incurred by the country through breach of neutrality. He has also advocated that no official of the Crown, not actually present or past members of the Government, or officers of the House, should not be allowed to take seats in the House of Commons—(cheers)—nor could it be a proper thing that the officials should fix their own salaries. Another proposition he would make would be that any citizen, firm, or builders of No. 290's or Alabamas should be made to incur any pecuniary liability the nation might suffer in consequence of that breach of neutrality, and that in future the Government of this country should never place a single contract in the hands of that firm of builders. (Cheers.) The esteemed and honoured secretary, Mr. Richard, had brought a motion before the House of Commons with a view to introduce the principle of international arbitration. It was no new proposal, and it was interesting to remember that the principle had already been discussed in the House in 1849. Mr. Cobden introduced it, and a most able discussion took place upon the question. With reference to the general question of international arbitration, he would quote the words of Mr. Cobden, who said: "There is no instance in which a war had followed such a conference; the object sought has always been gained." But the question had been asked, who should take the initiatory step in the matter? He thought it should be taken by England, as she was at peace with the whole world, and occupied a fearless position. The streak of silver sea—notwithstanding the author of the "Battle of Dorking"—was sufficient, he thought, to make her impregnable to any invading foe. Her wealth—which was the sinews of war—was another reason why she should initiate this movement. In the public opinion which had been expressed upon the dispute between America and England, he thought he saw a mightier power at work, which great nations could not afford to withstand. In the early ages of the discussion there was a good deal of tall talk of some journals of both sides; there was considerable reluctance on the

part of some journalists and some public men in America to suppose they were in the wrong upon the question, but they saw public opinion was against the enforcement of the indirect claims, and came to the conclusion that they could not afford to withstand it. It might not be in the proximate years that wars should cease and Government should learn "there is no king saved by the multitude of an host"; but slightly altering the words of the poet he would say with him, of war,—

"Down the bright future and through the generations  
The echoing sounds grow fainter and then cease;  
And like a bell, with solemn, sweet vibrations,  
I hear once more, the voice of Christ say "Peace."  
"Peace!" and no longer from its brazen portals  
The blast of war's great organ fills the skies,  
But beautiful as songs of the immortals,  
The holy melodies of love arise."

(Cheers.) Whether that time should be early or remote, it could only approach by steps being taken to stay the terrible tendency to strife. No system had yet been devised by Government that had done aught but add fuel to the flame. A scheme was now offered. Though it might be too sanguine to anticipate the immediate extinction of war, of the partial, if not the perfect efficacy of the scheme there could be no doubt. When once introduced they might reasonably hope that

The common sense of most shall hold a fretful realm in awe,  
And the kindly earth shall slumber left in universal law.

(Applause.)

Mr. C. L. COFFIN, of Richmond, Indiana, proposed :—

That this meeting rejoices in the existence and activity of societies of similar objects to their own, in France, Holland, Belgium, and the United States of America, and cordially wishes them good-speed in all their efforts to bring an enlightened and Christian opinion to bear upon the intercourse of nations and the policy of States.

He said they placed the advocacy of peace on the broad grounds of the Gospel. They believed that the plain teachings of the Saviour would produce peace on earth. They believed when He said, "Love your enemies; bless them that curse you; pray for them that despitefully persecute you," He meant just what He said. If the question were put to them individually they would say "We can never take the life of an individual," and as a nation was there anything different which would justify them in violating the plain commands of the Saviour? (Hear, hear.) There were also other grounds on which peace might be advocated; and he rejoiced that there were advocates of peace raised up in some other European countries besides England. The grounds of expediency, of national economy, and various others, might be brought forward upon which peace might be advocated. Take France—he knew of no country that needed a peace society worse—(Hear, hear)—and when he went through it he thought, "How much to be regretted it is that the authorities of this country have not the force, or cannot see the propriety, instead of raising large armies and increasing taxation, to do away with the cost of an expensive warlike Government, and set an example of a peaceful nation before the world." There would be no danger of their being attacked. He noticed in passing through Germany numbers of young men being drawn into the army from the productive power of the country. He thought, "Who has to bear the burden of all this? (Hear, hear.) Who is responsible for all this waste of money?" There were other aspects of war which presented an equally objectionable point of view, but he need not allude to the terrible losses of life and to the suffering and sorrow as he found it in Germany, in almost every household—(Hear, hear)—where, whilst exulting with glory, many a mother felt a pang which nothing could remove. He was a witness also recently to a circumstance which occurred in the mountains of Lebanon, in Syria. He met a troop of the Sultan's soldiers, and immediately following them a troop of the most ragged, tattered, torn, and hard-looking set of fellows he ever saw, who were endeavouring to drown their sorrow. He found they had been drawn as conscripts, and had been forced into the army from their homes. He thought, "What a commentary on military life and war!" He hoped the time was not far distant when swords would be beaten into ploughshares, and when the nations should learn war no more. (Hear, hear.)

Mr. ARTHUR ALLBRIGHT, in seconding the resolution, briefly said he could do so with pleasure, because he had faith in the merits of peace societies, in the results already obtained, and in the necessity which existed for being constant in the work, particularly when he reflected that the Christian church, which ought to make war impossible, did not do its duty in this respect. (Hear, hear.)

A GENTLEMAN, in the body of the chapel, said he wished to say he believed war would never be put an end to till people put an end to it by universally striking against fighting. Some Peter the Hermit was required to rise up and induce men to form unions against war. (Hear, hear.)

The resolution was carried.

On the motion of Mr. RICHARD, M.P., a vote of thanks was passed to Mr. S. Bowly for presiding, Mr. Richard stating that Mr. Bowly undertook the office at a brief notice, when it was found Mr. Pease, M.P., was unable to be present.

The CHAIRMAN, in reply, said that when a substitute was found for military service he was paid for his services, and he, as a substitute for Mr. Pease, had been well repaid for his trouble. (Hear, hear.)

The meeting then separated.



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## TO CORRESPONDENTS.

"Clerical Rapacity."—Next week.

Erratum.—In Dr. Kennedy's speech at the laying of the foundation-stone of the Memorial Hall, for "an enlightened conscience may commit much havoc, &c.," read "an unenlightened conscience may commit, &c."

## The Nonconformist.

WEDNESDAY, MAY 22, 1872.

## SUMMARY.

RARELY has a great national holiday been so extensively kept as that of Whit-Monday, 1872. Though Sir John Lubbock's Bank Holiday Act has a limited legal effect, it was generally observed by all classes of the population. Then the weather was unexpectedly fine, and the change was all the more grateful after the heavy rains and cold winds of last week. When bright sunshine supports our inclinations, it is not difficult to decide on pleasure-taking. On Whit-Monday the whole metropolis seemed to be in a state of locomotion. Buses and boats, tramways and railways, were crowded all day long, and for many miles around the suburbs our working men with their wives and families were to be seen enjoying the freshness of spring and the country air. Every exhibition in town

reaped a harvest from the popular pressure; and, thanks to railway facilities and the running of third-class carriages with every train, thousands of Londoners enjoyed a few hours of the sea breezes. Happily, in no small measure owing to the fine weather, drunkenness and disorder were not marked characteristics of Whit-Monday.

Both Mr. Gladstone and Mr. Gathorne Hardy, always keen political antagonists, however unequally matched, have been before the public during the past week—the one to discourse on religious education and the alleged hostility between science and religion, in connection with a meeting in support of the special fund for clearing off the debt on King's College; the other to assail the Government and discuss Conservative prospects in an after-dinner speech in Canterbury. Both addresses are referred to elsewhere. Those persons who have got the erroneous idea that our Premier is travelling Rome-ward will not be a little surprised at his description of the recent Papal decrees as "a proclamation of perpetual war against the progress of the human mind." A statesman who can speak thus, can hardly be supposed to be—as we know Mr. Gladstone is not—in close alliance with Cardinal Cullen and the Irish Ultramontanes. The Chancellor of the Exchequer has also been speaking in a practical way on the higher education at the annual meeting of London University. Mr. Lowe holds "that a university devoted to law alone, or to medicine, or any other subject alone, is no university at all"; from which we may infer that the right hon. gentleman would be strongly opposed to any such institution being founded upon a denominational basis, whether Catholic or Protestant.

A letter we have just received from the United States refers incidentally to the approaching Presidential election. Our correspondent says that the Cincinnati movement begins to wear a bad aspect for President Grant, and that the contest now going on may be a close one. Nothing decisive is, however, likely to take place till the meeting of the Baltimore Convention on the 19th of June, when the Democrats will either bring forward a candidate of their own, or agree to coalesce with the Liberal Republicans in support of Mr. Horace Greeley. The election will apparently turn upon their decision—for if there should be three candidates in the field, General Grant will, we suppose, win an easy victory. But the fusion between his opponents is said to be gaining ground, and some of the Democratic papers even predict that the Baltimore Convention will nominate Mr. Greeley as their candidate.

Elsewhere we give a full report of the annual meeting of the Peace Society, held at Finsbury Chapel last evening. Though the secretary, Mr. Richard, M.P., was unable to report the success thus far of the arbitration reference in connection with the Treaty of Washington, he was able to refer with admiration to "the great patience and mutual goodwill manifested meanwhile by the seventy millions of Englishmen and Americans, by the admirable spirit, almost judicial in its impartiality, of the newspaper press of the two nations, and by the admirably conciliatory tone of their respective Governments"—a state of things due, in some measure, to the beneficial and persevering act of peace societies. The meeting appears to have been not only hopeful, but enthusiastic. We must refer to our other columns for a detailed report of the speeches, but may quote in this place the principal resolution adopted:—"That in the opinion of this meeting the difficulties that have arisen in connection with the Anglo-American Treaty, far from discrediting the general principle of international arbitration, only furnish an argument the more in favour of that system of preconcerted arbitration for which the friends of peace have always contended, and which would provide for referring misunderstandings as soon as they arise to impartial adjudication, before the original difference has been complicated by diplomatic controversy and popular excitement. This meeting therefore hopes that the proposal inviting the British Government to enter into negotiations with other civilised Governments, with a view to the establishment of a general and permanent system of arbitration, will more than ever enlist the sympathy and support of the British people."

The Registrar-General in his last quarterly returns has stated some interesting statistical facts relative to the supply and price of meat, which have naturally excited much attention. The present average price of beef and mutton is 6d. and 7d. per pound respectively—not indeed in the butchers' shops, as our housekeeping readers know too well, but in the Metropolitan Meat Market. Since 1852 there has been a steady rise in the price of animal food—48 per cent. in beef and 46 per cent. in mutton—which is attributed to the cattle plague and restrictive

legislation, increased demand, and depreciation in the value of gold. In reference to the means of diminishing the great cost of animal food, the Registrar advocates more economical consumption of meat in well-to-do families, and a more varied diet. We do not object to these precautionary measures, except the difficulty of carrying them out. Sumptuary laws or observances will scarcely meet this case. The more satisfactory course is to augment the supply of animal food. Eminent agriculturals have shown how largely our flocks and herds might be increased without trenching much upon land devoted to tillage, and the importations from abroad are yet in their infancy. Australia sends us enormous supplies of tinned meat, which will probably ere long be doubled or quadrupled, now that the prejudice against their use is disappearing; while the trade of South America, where the supplies are unlimited, has hardly yet begun. But all that can be obtained from other countries will not, apparently, do more than meet the increased consumption, and prevent a further rise in the present exorbitant rates.

A very remarkable scene took place in the National Assembly at Versailles yesterday, the point of interest being the appearance in the tribune of M. Rouher. This celebrated statesman, formerly the right hand of Napoleon III., and called the "Vice-Emperor," must yesterday afternoon have keenly felt his altered position. The Chamber was densely crowded, but hardly a word of encouragement greeted the accomplished orator as he endeavoured to rebut the charges against the war administration under the Empire of shameful neglect, fraud, and corruption. M. Rouher was heard in silence, and sat down in silence—a remarkable effort of self-restraint on the part of a French Assembly. The debate stands adjourned. The question is treated by M. Thiers as one between M. Rouher, the Duc d'Audiffret-Pasquier, and M. Gambetta, and outside of his Government. The negotiations for the liberation of the occupied territory are proceeding quietly. In preference to President Thiers' proposal, Prince Bismarck is said to have declared his readiness to consent to the evacuation of one department for each half-milliard paid.

The German Parliament, which has lately shown its hostility against Ultramontane pretensions in respect to the public schools, has now taken action against the Jesuits. That assembly has passed a resolution framed as a compromise between all parties, except the Catholic and the Polish members, which urges the Imperial Government to bring in a bill for the better control of religious orders and societies. The new law is to regulate their admissibility as well as their rules, and to punish any action, especially on the part of the Society of Jesus, which may be dangerous to the State. The debate, remarks the *Pall Mall Gazette*, "sets in the clearest light the intense antagonism which exists between the whole spirit of the German nation as newly constituted and the Roman Catholic Church. It is impossible to read it without seeing the strongest determination on the part of the Germans that, whatever else they may or may not be, whether or not they call themselves Roman Catholics, they will not be priestridden, they will be the masters of the clergy, and not their servants." In short, there can be no compromise with an infallible Pope. "The Ecumenical Council and the German Empire," says the *Times*, "are predestined foes. The Jesuits and priests have instinctively perceived it, and have at once declared war. The German Government and people are more reluctant to proceed to extreme measures; but they, too, have at length drawn the sword, and the sympathy of all the friends of intellectual, moral, and spiritual freedom must accompany them to their certain victory." Our contemporary does not conceal the importance of a conflict, which will probably end in leaving the spiritual power to stand alone. "This, it is admitted," the *Times* goes on to say, "would amount almost to a new Reformation, and, like the first Reformation, would, probably, have an immense reflex influence even on such a country as our own." Thus is the connection between Church and State rapidly becoming the great question of the age.

## MR. GATHORNE HARDY ON THE POLICY OF THE CONSERVATIVES.

As no one can exactly define the position of Mr. Gathorne Hardy, it is not quite easy to assess the value of what he says. Notwithstanding their marked dissimilarity, there seems to be a cordial understanding between Mr. Disraeli and Lord Derby. But Mr. Hardy is rather the ally than the colleague of the



Conservative leader—a rival almost more than a lieutenant. It is not surprising, therefore, that at the banquet at Canterbury last week, where he was the principal guest, his speech carried little of the authority of Mr. Disraeli's Easter address at Manchester; and that while emphatically lauding Lord Derby, it contained only a casual reference to the recognised head of the party. If, however, Mr. Hardy is anything but Mr. Disraeli's disciple, he accepts with such grace as belongs to him his subordinate position. Like all genuine Tories, he recognises the necessity of party discipline and subordination. "Persevere and conquer" is his motto—a motto suitable enough for a political body which is generally on the defensive and in a minority, and only enjoys the sweets of office when its opponents relax the bonds of discipline, and become hopelessly divided.

There is no need to dwell here upon the faults and blunders which have marked the course of the Gladstone Administration, and which to some extent justify Mr. Hardy's charge that it is "a discredited Ministry." It is in the nature of things that any Government of this country which has existed for four years should have made many enemies. Mr. Gladstone and his colleagues have in many matters seemed to court unpopularity and Parliamentary defeats—but to represent them as losing influence because they are cheese-paring economists, and have proved to be incompetent administrators; because they welcome republicans as fellow-workers, are ready to undermine the House of Lords, to tamper with the Church, to throw off the colonies; and because no institutions or interests are safe in their hands, is to use the language of the heated partisan, but not of the fair and unprejudiced critic. For our ex-Minister to claim that the Opposition alone are the defenders of the British Constitution is one of those old party devices which will hardly impose upon the country. Mr. Hardy is as much a thorough-going party man as Mr. Disraeli, but he has less skill and vivacity in directing his attacks. Both of them, however, ignore the patent fact that the Government have grown weak just in proportion as they have abandoned their Liberal principles, and turned their backs upon their most zealous supporters.

It is fair, however, to say that the right hon. gentleman, far more explicitly than Mr. Disraeli at Manchester, has attempted to define the policy of the Conservatives. The main fault of his programme is that it reads more like a claptrap electioneering address than the utterance of a practical statesman. The aim of the "Constitutional" party is, according to Mr. Hardy, to stand by the Monarchy, to preserve the House of Lords, to build not upon the new but the old, to uphold our "balanced constitution," to protect property against confiscation and sacrilege, to keep up a steady, well-judged expenditure with true economy, to support religious education, gradual improvement and not abstract ideas, "the due influence of every class and the domination of none." When, however, Mr. Hardy leaves the region of fine phrases—which anyone can manufacture by the yard, and the value of which may be best estimated by comparison with Conservative performances when in office—he becomes more embarrassed. With greater emphasis than Mr. Disraeli, he declares it to be the mission of his party not only to defend the State-Church, but "to take every advantage that is offered to advance her interests—to set her free from restrictions—and to enable her to act more freely and vigorously for the evangelisation of this country." This certainly is not the kind of promises in which Liberal statesmen indulge. They at least do not engage to release the Church "from restrictions"—that is to increase the independence of an institution which exists and owes its resources to the State. "Are we not," says Mr. Hardy, "to look out that justice is done to the Church as well as to Nonconformity? Are we not to look out that justice is done to religion as against the secularists of this country?" Well, if this is a bid for clerical support, as the pointed reference to Church endowments would imply, we have no objection. It may tend to open the eyes of pseudo-Liberals who are so anxious to play into the hands of the clergy, and in due time convince progressive reformers that the Church and Church influences are the main obstacles in the way of their object.

In regard to the future, Mr. Hardy is at variance with himself. In one breath he appeals to moderate Ministerialists to dissociate themselves from the Radicals, to dissolve "the great Liberal party," and unite with those who feel as he does "upon some of the greatest questions of the day"; in another breath he declares that Conservatives desire to possess power in their own strength and "not from the division of their adversaries." "Thrice the quarrels of the great Liberal party," says the

right hon. gentleman, "have thrust the Conservative party into power—thrice they have failed to maintain their position—thrice they have been exposed to mortification—which I hope will never occur again." And yet the Opposition do not disdain help from any quarter on any question to place the Government in a minority. Mr. Hardy evidently feels, as most unprejudiced people think, that what he calls "the great Constitutional party" has no chance of obtaining a real majority except by means of a coalition. We should look with no dismay upon such a phenomenon—for it would be but the precursor of a substantial triumph of Liberal principles.

The session is not, however, yet over. The Lords have to play their game. They may choose to emasculate the Ballot Bill and throw out the measure on Scotch education, as they have taken the good points out of the Licensing Bill, and smothered law reform. We have yet to see Toryism not as it is painted by party orators, but as it deals in the hereditary chamber with practical legislation, and the well-considered reforms accepted by the Commons. Mr. Hardy eulogises, almost with enthusiasm, the Tory chiefs of the Upper House, as the best friends of the people. The country will prefer to judge of them by their policy during the next few weeks. At all events, genuine Liberals can afford to bide their time. They can wait patiently, if their leaders forfeit the confidence of the nation by ceasing to carry out the principles which brought those leaders into power. They can see without impatience the possible formation of a composite administration, or the advent of a purely Tory Government. They know that England will advance and not go back, and that the principles they hold are destined in the future, as in the past, to be embodied in legislation. And if the State Church question should for a time rend asunder the Liberal party, it must eventually, in spite of Mr. Hardy's pathetic appeals, be taken up by the leaders of that party in the interests of religious justice and equality, and be fought out by them on the floor of Parliament. Mr. Hardy gives that question the foremost place in the Conservative programme. Nothing will better serve the purpose of the advocates of disestablishment.

#### THE NEW ARTICLE OF THE TREATY OF WASHINGTON.

THE negotiations with the United States have now entered their most critical stage; and the result is still very doubtful. The Supplemental Article to the Treaty of Washington has escaped Scylla in the shape of the Senate Committee on Foreign Relations, but it is still uncertain whether the pilot will be equally successful in avoiding Charybdis—the more formidable obstacle of the Senate itself. The Senate is composed of seventy-four members, all of whom may be expected to vote on the question. Practically in order to secure the two-thirds' vote the administration require the support of fifty Senators. Thirty-eight are uncompromising friends of the President, and may be relied upon to the uttermost. The question therefore is whether the twelve additional votes which are wanted may be obtained from among the seventeen Democrats and the nineteen doubtful Republicans who form the minority of the Senate. It is by no means certain that the entire body of the Democratic Senators will vote against the Supplemental Article; for if they take upon themselves the responsibility of rejecting the Treaty, it is probable that, politically speaking, they will lose more than they will gain. It is, however, among the doubtful Republicans that President Grant must look for the means of securing his majority. Seven Cincinnati Republicans, headed by Mr. Charles Sumner, must be regarded as implacable in their hostility to a moderate interpretation of the Treaty; so that in order absolutely to insure the ratification of the Article, the President must obtain the hearty adherence of the twelve Republicans who are at present uncommitted. General Grant cannot recede. The path before him is full of perils, and it is quite possible that his recent change of front may cost him his re-nomination for the Presidency; for even now the Greeley Republicans are beginning to talk of the possibility of reuniting the party on the basis of the exclusion of General Grant from the nomination. But if he were to retrace his steps, a contingency which is now at worst only very doubtful would become morally certain, and the President's political extinction might be looked for with confidence.

The recently published correspondence between the two Governments does not throw much light upon the origin of the con-

flicting interpretations of the Treaty. No good can be accomplished by following the course of argument which has been pursued on the one hand by Mr. Hamilton Fish and on the other by Lord Granville. We are content to admit the good faith of both parties—at least to the extent that each is the interpreter of its own national sentiment. Mr. Sumner's exaggerated rhetoric created the impression among the American people that Great Britain ought to be held responsible for vast and shadowy claims—an impression which the language of the Treaty did not tend to remove. On the other hand, the English nation—without distinction of party, and with unexampled unanimity—have, from the outset, repudiated the indirect claims. Lord Derby and Mr. Gladstone, Lord Salisbury and Mr. Bright, if they agree upon no other subject, agree upon this. If the Treaty had been understood in the sense imputed to it by Mr. Fish, Parliament would unquestionably have interposed its authority to prevent the exchange of the ratifications. Like Sir Stafford Northcote, we do not wish to attach undue importance to personal considerations; but when he declares that "the commissioners were directly responsible for having represented to the Government that the understanding and promise given was that those claims were not to be brought forward in the arbitration," he makes a statement which demands investigation. What was the nature of "the promise and understanding" thus given at Washington? It is not surprising that General Butler should have called the attention of the House of Representatives to Sir Stafford Northcote's statement as one that "deeply concerns the good faith and integrity of the American Commissioners." It is alleged that the indirect claims were foisted into the American case in a manner not contemplated by the commissioners; and that the author of the controverted passages which have set two nations by the ears has admitted that these claims were put forward simply for colourable purposes and without any idea that the arbitrators would give a single dollar of damages under that head. Mr. Fish is eager to defend General Schenck from the imputation of having listened to Lord Granville's declaration that the reference under the Treaty was "a limited one," without subsequently calling in question the truthfulness of the interpretation. He alleges that it was not General Schenck's duty to set Lord Granville right, and that what the latter said in the House of Lords was a personal and domestic matter in which it would have been impertinent for the American Minister to interfere. But a similar answer cannot be made to Sir Stafford Northcote's statement. The language of the Treaty is admittedly obscure; for the fact that it is read in two opposite senses is a clear proof of its ambiguous character. We must therefore look to the commissioners themselves for the means of solving the riddle. Sir Stafford Northcote, who has long held his peace in order that he might not embarrass the Government, has at last spoken out; and whatever may be the fate of the Treaty, it has now become absolutely necessary that the public of both countries should be made acquainted with the exact nature of that "promise and understanding" which satisfied the British Commissioners that the indirect claims would form no part of the case to be submitted to the Geneva arbitrators.

We venture to think that a spirit of hyper-criticism has been shown by some of our contemporaries who have discussed the terms of the supplemental Article. The last clause of the Article is held to be ambiguous, because, instead of formally withdrawing Part VI. of the American case from the purview of the arbitrators, it merely declares that "the President of the United States, by and with the advice of the Senate thereof, consents that he will make no claim on the part of the United States in respect of indirect losses as aforesaid before the tribunal of arbitration at Geneva." We are of opinion that with this clause before it the Geneva Court could not possibly imagine that it was competent to deal with the indirect claims, or shut its eyes to the fact that the treaty had been so amended for the express purpose of getting rid of these claims. Moreover, the clause must be read in the light of the preamble which clearly sets forth the two views of the controversy which it is the object of the new Article to settle. If that article is ratified by a two-thirds vote, we shall have good reason to congratulate all moderate and peace-loving men on both sides of the Atlantic on the conclusion of a just and reasonable understanding between England and the United States as to the object for which the Treaty of Washington was negotiated.



## ENDOWED SCHOOLS COMMISSIONERS' REPORT.

THE Report of the Endowed Schools Commissioners is, in every respect, a document demanding careful study. It is practically an appeal to Government for a continuation of their powers. Their term of office expires at the end of the present year, and although it may be prolonged for a year longer at the pleasure of Her Majesty in Council, at the end of 1873, a special application to Parliament will be necessary. It is time therefore to ask whether the principles by which the Commissioners have been guided, and the work they have accomplished, entitle them to the confidence of the country. If in any way they have delivered national property into the charge of the representatives of a Church instead of the representatives of the community to which it belongs—if the middle and higher education of the country is, by the general system they adopt, placed under essentially sectarian management—we have a right not only to ask, but to demand from a Liberal Government, a change in the constitution of a commission which can so strangely violate the principles of religious equality.

We are bound to express our satisfaction with the principles which have guided the commission in laying down the basis of education in respect to endowed schools. But the exclusion of Greek is in many cases open to argument. So long as that language is a *sine qua non* for an Arts degree at the universities, a veto upon Greek is a hardship inflicted upon poor scholars; and the subject might fairly be left to local decision. In modifying the old grammar-school curriculum by introducing the systematic study of English, physical science, and modern languages, the commissioners have done good service.

In dealing with the questions connected with the doctrinal or denominational character of endowments, we are bound to state clearly and openly that the commissioners have entirely lost the confidence of Nonconformists.

The Endowed Schools Act (1869) does not directly require that there shall be provision made for religious instruction. It contains a conscience clause, under which religious instruction must be given, if given at all, but does not render such instruction obligatory. In every scheme, however, the commissioners have introduced a clause declaring that "proper provision for religious education" (whatever that may mean) shall be made. The Elementary Education Act leaves the introduction of religion to the decision of the school boards. The Endowed Schools Act contains a conscience clause leaving the commissioners to put their own construction upon the question. The commissioners themselves insist upon the provision. With that charming inconsistency of sectarian contrivance which has distinguished the educational policy of a Liberal Government, it is declared in one Act that the people themselves must decide whether they will have religion taught or not; and in another it is left in such a way that three Church of England commissioners can decide for them!

Having made an absolute requirement for the provision of religious education, the commissioners proceed so to arrange the constitution of the governing bodies of the schools, as in a large proportion of cases to give the members of the dominant sect a good working majority. The reply of the commissioners to this charge is one of the curiosities of sectarian literature. They say:—

We have been told that in some of our schemes passed or approved or published, there appear such and such numbers of co-optative trustees, and that a preponderance has been given to one party, both in civil politics and in ecclesiastical politics. *Whether the statement is accurate or inaccurate we do not know, and do not propose to inquire.*

This ignorance is curious, instructive, and convenient. Are the commissioners ignorant of the sources from which they obtain the names of those they nominate as "co-optative governors"? If they are advised by a governing body entirely composed of members of the Church of England, is their "ignorance" that the gentlemen whose names are furnished them by such a body are also members of the Church of England, an ignorance really capable of covering a multitude of sins? In schemes recently issued we find governors nominated by a bishop and by a dean and chapter, while among the co-optatives we find vicars, rectors, and a bishop—gentlemen whose side in ecclesiastical politics the commissioners must surely be able to guess although they may not "propose to inquire."

The report enters into a defence of the three-fold constitution, partly *ex-officio*, partly representative, and partly co-optative, adopted in most cases for the governing bodies, on the ground of the necessity of supplying the

elements of "continuity, skill, authority, and wider interests." The continuity secured by schemes in which in the aggregate 111 co-optative governors are members of the Church of England, one a Roman Catholic, and eighteen are Nonconformists, is the continuity of partisanship; while "skill, authority, and wider interests" must be supposed to be represented by elected governors who are often less in number than the co-optatives, and whose relation to the ratepayers is complicated by the cumulative vote upon which a place on a school board now depends. We venture to submit that it was the duty of the commissioners to free schools which do not, be it well remembered, belong to the Church of England, but to the community, from ecclesiastical ascendancy; and when, as a matter of fact, they establish that ascendancy, no pleas of "difficulties" and "circumstances" and "ignorance" can avail in their defence.

It is true that clerical *ex-officio* governors (thanks to the vigilance of Nonconformists themselves) have disappeared—but their names reappear among the co-optatives with twice as long a tenure of office as the representative governors. It is no longer maintained that churchwardens should elect governors or become *ex-officio* governors, but the governing bodies of schools which are purely Church of England, are entrusted with the nomination of governors for schools which do not appertain to the Church of England. We strongly urge the Nonconformists of any district for which a scheme is proposed to test the matter for themselves; and the scheme will be an exceptional one, if they do not find that although one or two of their number may be admitted, the composition of the governing body is so manipulated as to throw them into a hopeless and useless minority.

The possession of a working majority in the governing body of an endowed school, is even more valuable than on a school board. The school board cannot direct the teaching of catechisms and formularies—but the conscience clause of an endowed school contains no such restriction. Any catechism and formulary the majority may determine, may be taught in an endowed school.

The teaching of religion having been made compulsory—the governing body having been limited in its representative character and its ecclesiastical character secured by co-optation—and the conscience clause of the Act not requiring the exclusion of a formulary distinctive of a denomination—the middle and first grade schools of this country will, for the future, become Church of England schools: as they have been in the past; and a sectarian organisation will secure as large a control over the higher education as the Act of 1870 permits it to have over elementary education.

When the report dwells upon the necessity of conciliating existing trustees, it must be remembered that the reorganisation of schools which the Act was passed to effect, is to be made for the very purpose of putting a liberal education within the reach of children of all classes; and that it is consequently the essential duty of the commissioners to resist the claims of sectarian authorities. Nonconformists do not ask to interfere with schools which are the private property of the Church of England—such schools are dealt with by themselves, and are exempted from Clause 17 of the Act, which provides that the religious opinion of any person shall not affect his qualification for being a governor of an endowment.

Now Clause 19 exempts from the operation of Clause 17 the following:—

(1) Any school which is maintained out of the endowment of any cathedral or collegiate church, or forms part of the foundation of any cathedral or collegiate church; or

(2) Any educational endowment, the scholars educated by which are, in the opinion of the commissioners (subject to appeal to Her Majesty in Council as mentioned in this Act), required by the express terms of the original instrument of foundation, or of the statutes or regulations made by the founder or under his authority, in his lifetime or within fifty years after his death (which terms have been observed down to the commencement of this Act), to learn or to be instructed according to the doctrines or formularies of any particular church, sect, or denomination.

But the schools which the schemes of the commissioners will practically hand over to sectarian control are not the property of any sect. They belong to all the inhabitants of the district in which they are situated, and ought to be managed by those whose property they are, without regard to sect or party. An effective majority of the managers of every school ought to be appointed by the direct representatives of the ratepayers.

The number of educational endowments with which the commissioners will have to deal is estimated at no less than 3,000, and it must not be forgotten that their work is not tentative and experimental, but final and complete. They do not propose to make small

alterations first, and as these work smoothly, proceed to larger changes; but they are fashioning schemes which for very many years must determine the character of the schools with which they deal, and which it will need special legislation to revise. To submit to an unjust arrangement now, is to establish it for at least a generation, and vested interests always charge compound interest when they have to be paid off.

Our fear is lest Nonconformists should discover the extraordinary ecclesiastical ascendancy which the schemes of the commissioners will give to one sect only when they are in actual operation, and when it will be too late to obtain reform. Whenever a scheme is submitted, the Nonconformists of the locality should at once meet, and, should its provisions violate religious equality, appeal directly to the commissioners. If the commissioners reject their appeal, they must seek redress in Parliament.

Again, by Section 41 of the Endowed Schools Act, each scheme must lie before Parliament forty days, and "unless within such forty days an address has been presented by one or other of the said Houses, praying Her Majesty to withhold her consent from such scheme, or any part thereof, it shall be lawful for Her Majesty, by Order in Council, to declare her approbation of such scheme, or any part thereof, to which such address does not relate."

When Parliament is asked in 1873 to prolong the powers of the commissioners, we trust a demand will be made for the proper representation of Nonconformists on the commission, and an emphatic instruction be passed against the surrender of the great educational endowments of the country to governing bodies, elected by a complex machinery, which has the happy facility of producing a majority for the same sect, in whatever part up the country it is applied, and with whatever variations of detail it may be furnished. No Liberal Government can deserve the confidence, not merely of Nonconformists, but of the nation, which permits the representation of those to whom the schools belong to be reduced to limits as restricted as those which the present commissioners are alone disposed to recognise.

## HOW IT STRIKES A STRANGER.

London, May 20, 1872.

The Order Book of the House for the remainder of the session is a frightful document. It occupies twenty-seven pages of print; that is to say, the mere list of subjects with which the House intends to deal runs to this length. The majority of them are subjects proposed for discussion for a variety of reasons by gentlemen who take no particular interest in them, and who bring them before the House solely for the sake of serving their own ends. Half the questions which are on the paper ought naturally and properly to be asked privately of the heads of the departments to whom they refer, and would be so asked if the object which members have in view were solely to obtain information. For example, I observe that Mr. Bentinck solemnly prints an inquiry to the Postmaster-General about the sale of stamps in the lobby of the House. Mr. Bentinck will consume from five to ten minutes, perhaps, of the national time by this interrogation and the reply to it, and will force three or four hundred members to listen to him. It is not even worth the formality of a sheet of note-paper. If he has any difficulty in getting stamps, surely it might be removed by half-a-dozen words to Mr. Monsell when he has nothing to do. Some few of the orders, though, deserve particular attention. The great Jamaica controversy will be fought again on a proposal by the Government to vote 4,133*l.* to ex-Governor Eyre for the payment of his legal expenses, and our friend Dr. Underhill will find that his labours are not yet at an end. Mr. Cavendish Bentinck on the 28th May—the date is important in this case, because every member who cares for London ought to make it a point to oppose him—will coolly move for a roadway for carriages from Queen-square, Westminster, to St. James's-street. It is with the greatest regret that I see that Liberal members and Liberal papers are supporting Mr. Bentinck, and have indulged in some very dull and silly sneers about what they are pleased to call the nursery-maid argument. A nursery-maid has just as much claim to consideration as a member of Parliament, and probably makes just as good use of her time. But the argument against a dusty highway across the park is, in reality, the children's argument, and the argument of all the hundreds of thousands of poor people in Westminster and Pimlico who never go out of town, who live in filthy noisy houses, and



who can never get a moment's peace except in the park, which a stream of coach traffic would effectually destroy. The whole tendency of modern civilisation is to sacrifice everything to business, and we may be quite certain that when we begin to touch the parks we shall not find till they are lost altogether. Every reason which applies to a road across St. James's Park applies to a road across the Green Park, and with greater force to a road across Hyde Park. If ever these roads are made, or any one of them, they will be the most monumental examples we have yet had of legislation for the rich against the poor, to whom the parks pre-eminently belong. The third reading of the Ballot Bill takes place on the 30th May, and the whole question of the machinery of the bill will be reopened by a motion by Mr. Vernon Harcourt, to recommit the bill for the purpose of inserting a provision for printing the names of the several candidates on the ballot paper in different colours.

What is called in Parliamentary English the "Public Worship Facilities Recommended Bill," on the 31st May will have to encounter the hostility of Mr. Beresford-Hope, who intends to move its summary rejection. The University Tests (Dublin) Bill is down for the 4th of June, but it is at the bottom of the list. In addition to the Marquis of Hartington's motion, that it be an instruction to the committee to divide the bill into two bills, there is a motion by Mr. Mitchell Henry, the member for Galway, to shelve the bill altogether; and another motion by Mr. Pim, to refer the bill to a sort of Grand Committee of all the Irish members, assisted by Mr. Fawcett, Dr. Lyon Playfair, and the Marquis of Hartington. Friday, the 7th June, is appropriated to several motions, the most important of which, to readers of the *Nonconformist*, is that by Mr. Miall, but, as already explained, it is very doubtful whether it will be reached on that day. Mr. Cubitt meets Mr. Miall by a motion for a Royal Commission to inquire into the revenues of religious bodies not in connection with the Church of England. To this, of course, there would be no objection, if it were not so obviously intended as a diversion. Mr. Hughes will move an amendment to the original motion that the commission should extend its inquiries to all ecclesiastical bodies, and suggest a rearrangement of parochial benefices and incomes. With such a field as this for its investigations the report of the committee might probably be obtained some years after disestablishment had been accomplished. These are nearly all the notices of any consequence for which days have been fixed. There are a few others which have not yet obtained a day, such, for example, as the motion by Lord Henry Lennox about the "Megara," a case which has not yet been discussed in Parliament; Mr. Seely's motion on Admiralty reorganisation; a series of motions by Mr. Rylands about the Foreign Office expenditure, and two or three more.

Talking about the work before the House, reminds us that the opinion of the House has not been taken upon the promised resolutions on the mode of conducting its business, and that Mr. Anderson means to propose a time-limit to all speeches, excepting in those cases, such as the introduction of a bill for example, where detailed explanation is required. The House, I am afraid, will never be got to accept such a self-denying ordinance as this; but no motion has been made in the House, this session at least, which if I were a member I would support with more eagerness, and even with enthusiasm. The major evil of course cannot be touched. So long as the House is a House of Commons, we shall not be able to prevent anybody and everybody, wise and foolish, from speaking as often as they please. It will be a long time, alas! before any plan will be devised which will enable the Speaker to repress Mr. Bentinck for no other reason than that he is Mr. Bentinck. But something may be done to repress unnecessary effusiveness. The gain, perhaps, would not be so great as has been anticipated, because—at least that is my experience—the obstruction with which bills are encountered generally arises not from long speeches, but from a multitude of small speeches, from successive divisions, and from an unscrupulous use of the forms of the House. It does sometimes happen that a bill is talked to death by the supernatural exertions of one or two men; the Dublin University Bill was killed in that way, but as a rule, the other mode is the one which is adopted. The great advantage gained by the restriction which Mr. Anderson desires to impose would be that an oratorical reform would insensibly follow its adoption. The present style is totally unsuited to the work which the House has to perform. No public

question is ever argued in print as it is argued in the House; and the most tedious sermoniser, who ever took his hearers back to the Fall of Man every Sunday on every opportunity, is compression itself compared with the retrogression and expansion of Parliamentary rhetoric. Mr. Gladstone, despite his great abilities, must in this matter be held to be the chief sinner. I vividly remember to this day hearing him once consume three hours over a Budget, and create a vast imaginary chasm of a deficit which he afterwards showed to have no existence. At times, more particularly when he is defending himself against attack, no man can be more exact and more rapid in his thrusts. But usually his speeches are like a horse-chestnut in the spring time, an immense amount of woolly matter, and a very minute kernel. His style, too, is infectious. Hardly a soul in the House is capable of getting up and saying simply and plainly what it wants to say and then leaving off. We had once a shining example in Mr. John Stuart Mill of what a Parliamentary speaker should be. He just rose, and without any preliminary tooting communicated his reasons to the House for supporting a particular measure, and having communicated them sat down without any further delay. But the taste of the House was so corrupted by Gladstonianism that it almost unanimously voted Mr. Mill to be "peculiar" and defective.

### Miscellaneous.

UNIVERSITY OF LONDON.—The following is a list of the candidates who have passed the recent examination:—

General Examination for Women, 1872.—Honours Division.—Mary Amelia Bennett, North London Collegiate School for Ladies; Elizabeth Ewart, private study; Henrietta Frances Lord, private tuition. First division.—Frances Millicent Edwards, private study; Catherine Alice Raisin, North London Collegiate School for Ladies; Mary Anne Wallis, Queen's College and private study. Second Division.—Evangeline Alice Woods, Ladies' College, Cheltenham.

NATIONAL PRINTING AND PUBLISHING COMPANY.—We would call attention to the prospectus in our advertising columns of this new company, which has taken some extensive printing premises, plant, and all the accessories necessary for carrying on a large business, in Crane-court, Fleet-street. One portion of the scheme proposes to continue the work carried on so successfully by the late Society for the Diffusion of Useful Knowledge, including a new series of educational books for children and board schools.

CHRISTIAN EVIDENCE SOCIETY.—We have great pleasure in announcing that the summer campaign of the Christian Evidence Society will commence on June 4, with a public meeting in Willis's Rooms, under the presidency of the Marquis of Salisbury. The meeting will be followed by a series of lectures at St. George's Hall, dealing with subjects similar to those which were so successfully treated last year. Among those who have undertaken to lecture may be named the Rev. Dr. Merivale, Dean of Ely; Professor Mozley, Professor Birks, Rev. Dr. Angus, Sir B. Frere, C. Brooke, Esq., F.R.S., Dr. Gladstone, F.R.S., and B. Shaw, Esq. The first lecture of the series will be delivered on June 18, by the Rev. Dr. Mozley, Regius Professor of Divinity, Oxford, the Archbishop of Canterbury in the chair.

THE ROYAL HORTICULTURAL SOCIETY held its first flower-show on Wednesday and Thursday last, in the gardens at South Kensington, when warm and genial weather, added to great floral attractions, brought together a large and gay company. In spite of an unfavourable spring, the flowers, and notably the roses, azaleas, and calceolarias were in great perfection. Perhaps the most striking portion of the show was the exhibition of flowers for the dinner-table. Two tents were filled with tables—some set for twenty and others for twelve persons—all perfectly arranged, as regards not only flowers, but fruit, china, and glass, and all the minor accessories of the dinner-table, as though a series of dinner-parties were about to assemble. Nothing could exceed the richness and elegance of these displays, though some of them showed signs of the prevailing tendency to over-do things in the direction of redundancy and extravagance. Imagine a dinner-table—there was one—not only richly adorned with flowers and ferns, but bedizened with little flags such as children delight in!

SNAPPISH.—The dog crop of the United States is estimated at 21,000,000 head. At a moderate computation each animal costs eight dollars a year, making a total of 168,000,000 dollars. Of the number upwards of 100,000 go mad annually, and bite about 10,000 people. On the whole the crop cannot be said to pay.—*Cleveland (Ohio) Leader*.

CALIFORNIAN STRAWBERRIES.—The following tribute to California strawberries is from a Western paper:—"Strawberries grow in California all the year round. The strawberries attain a considerable size; it is not uncommon for an ordinary family to subsist on one for a week. It must not be supposed that all the varieties are of this size; some are much smaller, and it is not an uncommon thing for a healthy man to finish one at a meal."

## Literature.

### THE CHARACTER OF MILTON.\*

Leigh Hunt (see his "Autobiography") quoted on one occasion to Wordsworth some lines from the "Paradise Lost," which he considered to express a vindictive and unworthy feeling. They occur in the description of the defeat of Lucifer and his host:—

"For he meant  
Not to destroy, but root them out of Heaven.  
The overthrown he raised, and, as a herd  
Of goats or tim'rous flock together thronged,  
Drove them before him thunder-struck, pursued  
With terrors and with furies to the bounds  
And crystal wall of Heaven; which, opening wide,  
Rolled inward, and a spacious gap disclosed  
Into the wasteful deep. The monstrous sight  
Struck them with horror backward, but far worse  
Urged them behind: headlong themselves they threw  
Down from the verge of Heaven; eternal wrath  
Burnt after them to the bottomless pit."

The thought in this passage which Hunt blamed, was the idea of vindictiveness contained in the last two lines, which he considered to be repulsive as far as it represented the action of the Almighty, and unworthy of the author who wrote them. They suggest, however, more than this; and, if followed up by other quotations, lead to the deeply interesting question whether, and how far, it is possible to acquire a knowledge of a man's character from his written works? Is it possible at all?

We have seen it somewhere urged that men who write or speak are best, that is to say, most accurately, known by their public productions. On the whole, we think, we should demur to this as a statement that is universally or even generally true. It is true, however, in some cases, no doubt. Sterne, for instance, has left us very little to find out about his character, and Addison is admirably, although unconsciously, drawn in his own essays. But if we had only Johnson's writings left to us; if not a page of Boswell, or Madame D'Arblay, or Mrs. Piozzi had been written, what should we have known of the character of Johnson himself? And is there a sentence in Bacon which would lead to the remotest suspicion that he was one of the "meanest of mankind"—a verdict still not more than very partially true? The fact is that a man's writings or speeches belong to only one set of his actions, and it mainly depends upon his constitution in other respects whether he reveals himself by them or not. Sterne might have chosen to publish his sermons only, and have come down to posterity as an extremely moral but rather dull preacher, but it being his nature to disclose himself, and being equally destitute of conscience and shame, he disclosed the whole of himself, and has accordingly descended to us with the reputation not of an exemplary country clergyman, but of a great but profligate humorist. We must know more of most men than we can know by their writings or their speeches before we can decide whether it is possible to obtain from their works a just and accurate knowledge of their characters.

Now, Mr. Graham, in the work before us, has given to us many materials from Milton's writings from which large information may be obtained not only of Milton's external life, but of his inner character. They amount almost to an "Autobiography," and put together as Mr. Graham has put them, with knowledge, judgment, and, in one or two instances, almost instinctive genius, they are certainly of remarkable interest. Everybody has read them before, but no one has ever thought of doing what Mr. Graham has now done. But Mr. Graham leaves them, with the exception of a few notes, just as they are, and does not attempt, what it was most desirable should be attempted, the inner portrait of Milton as drawn by himself. We shall not do what he and others have left undone, but it may be interesting to indicate what might possibly be made of these and other materials.

The only knowledge we have of Milton's earliest life is contained in one or two passages in his prose writings—the "Second Defence of the People of England," the "Reason of Church Government," and the "Apology for Smectymnus." It is worth observing, upon these and similar direct autobiographical statements, that they are all introduced in self-defence, and as an answer to the libellous statements of his opponents. He lived at a time when, so far as attacks on personal character are concerned, pen and tongue were freer than they are now. That "license of printing" lasted far beyond Milton's time. Pope, if he were living now, would hardly have written a modern "Dunciad," and public opinion would

\* *Autobiography of John Milton; or, Milton's Life in his own Words.* Edited by the Rev. JAMES GRAHAM, M.A. Oxon, &c. (Longmans.)



probably have restrained even Byron from his "English Bards and Scottish Reviewers." Still, we wonder that Milton felt the necessity of referring to his antagonists, or we should wonder if these very replies did not inform us of one feature of his character; viz., his extreme sensitiveness. Ordinary sensitiveness may spring from a variety of causes, as widely differing as extreme vanity and extreme delicacy. There is no indication whatever in Milton's works or in what we know, from other sources, of his life, that he was a vain man, but there is every indication of keen, sensitive, and highly-wrought delicacy. He who described Eve and who wrote "Comus" must have possessed a spirit which responded to the most infinitesimal touch. But it also responded to the rudest, and, such was its natural strength, without being broken, as some spirits are—such as Keats's—by the rude contact. In Milton's case, however, there were other reasons for these self-revelations. He was the chosen defender of the Commonwealth before the public opinion of Europe, and, occupying such a position, he probably felt compelled to meet attacks upon his private character by the frank and even minute references to his life which we find scattered throughout his writings. The honour of the Commonwealth was involved in his honour, and it was therefore as necessary to defend the one as it was to defend the other. And this, happily, is one of the many cases in which good has come out of intended evil. No one knows anything now of the attacks upon Milton, but if he had not been subjected to them we should have known almost as little of his personal history as we do of the personal history of Shakespeare.

We imagine that this sensitiveness always characterised him. From earliest life he was a hard, diligent, and, as he says, "voracious" student, hardly ever, from twelve years of age, leaving his studies before midnight. Mr. Graham quotes this as autobiographical from the "Paradise Regained," and no doubt it is,—

"When I was yet a child, no childish play  
To me was pleasing; all my mind was set  
Serious to learn and know, and thence to do  
What might be public good; myself I thought  
Born to that end, born to promote all truth,  
All righteous things: therefore above my years  
The law of God I read, and found it sweet,  
Made it my whole delight."

The knowledge and culture which he thus obtained, but at the sacrifice of health, are open to all who have read him. Not even Bacon gave to his own age and to posterity so much of what he had inherited and obtained from previous ages. And no one, we think, can find Milton making a misquotation or a wrong reference. This exactness is a mark both of early diligence and early conscientiousness, but it is also a mark of sensitiveness. There is a noble passage in his "Apology," referring to the years of his study, in which we find perhaps the loftiest indication of character in this respect, to be found in all literature. "And it was not 'long after,' he writes, 'when I was confirmed in this opinion, that he who would not be frustrated of his hope to write well hereafter in laudable things, ought himself to be a true person; that is, a composition and pattern of the best and honourablest things; not presuming to sing high praises of heroic men or famous cities, unless he have in himself the experience and the practice of all that is praiseworthy.' And then he adds, with an ingenuousness that almost makes one smile:—'These reasonings, together with a certain niceness of nature, an honest haughtiness, and self-esteem, either of what I was or what I might be (which let envy call pride), and lastly, that modesty, whereof here I may be excused to make some beseeching profession; all these uniting the supply of their natural aid together, left me still above those low descents of mind, beneath which he must defect and plunge himself, that can agree to 'unlawful prohibitions.' Did ever man sketch his own character clearer than Milton has done in these words?"

Over and over again, however, do we find these justifications of himself, accompanied by more or less detail as it seemed to him to be necessary to the occasion. He is especially anxious to clear himself from any suspicion of moral impurity. He thought it even more disgraceful for a man to be impure than for a woman, and he resents, with a moral indignation that language has never surpassed, some implied attacks upon his character in this respect. Much of this seems to us to be unnecessary, but his sensitive honour would let nothing of the kind pass unanswered.

We find ambition early developed in Milton. The idea of writing a great poem was always in his mind, and like his own "Samson Agonistes," which is full of inner autobiography, he thought himself—

"Designed for great exploits,"

These he lived to perform until, as he says, in that magnificent sonnet on his blindness—

"What supports me? dost thou ask:  
The conscience, friend, to have lost them overply'd  
In Liberty's defence, my noble task,  
Of which all Europe rings from side to side.  
This thought might lead me through this world's  
vain mask  
Content, though blind, had I no better guide."

Were these lofty endowments accompanied by any grosser or inferior passions or weaknesses? It would be surprising if they had not been, and we think that there are clear traces of them as there are of the other characteristics of Milton. We have referred to Leigh Hunt's objection to a certain passage in which, most clearly, vindictiveness is ascribed to the "Eternal Wrath." A man's God is never worse than himself, but always better, and Milton's wrath certainly pursued his enemies to the end—

"I did but prompt the age to quit their clogs  
By the known rules of ancient liberty,  
When straight a barbarous noise environs me,  
Of owls and cuckoos, asses, apes, and dogs;  
That bawl for freedom in their senseless mood,  
And still revolt when truth would set them free.  
License they mean when they cry liberty;  
For who loves that must first be wise and good;  
But from that mark how far they rove we see,  
For all this waste of wealth and loss of blood."

And, there can be no doubt that a great deal of Samson's wrath against Dalilah expresses Milton's own feelings to his first and possibly also, to his third wife.

"My wife! my traitress! let her not come near me."

Out, out, hyena! these are thy wonted arts,  
And arts of every woman false like thee,  
To break all faith, all vows, deceive, betray;  
Then as repentant to submit, beseech,  
And reconciliation move with feign'd remorse,  
Confess, and promise wonders in her change;  
Not truly penitent, but chief to try  
Her husband, how far urg'd his patience bears,  
His virtue or weakness which way to assail:  
Then with more cautious and instructed skill  
Again transgresses, and again submits;  
That wisest and best men, full oft beguiled,  
With goodness principled not to reject  
The penitent, but ever to forgive,  
Are drawn to wear out miserable days,  
Entangled with a poisonous bosom snake."

Milton, as we know, formally forgave Mary Powell, but we doubt if he ever wholly forgave her, for, as it seemed to him, ruining the flower of his life.

Of the grand patience with which Milton bore his blindness and other trials we have more than one witness from his own pen, but it is also natural that he should have felt, as he describes Samson feeling when he says,—

"Nor only dost degrade them, or remit  
To life obscur'd, which were a fair dismissal,  
But throw'st them lower than Thou did'st exalt them  
high;  
Unseemly falls in human eye,  
Too grievous for the trespass or omission;  
Oft leav'st them to the hostile sword  
Of heathen and profane, their carcasses  
To dogs and fowls a prey, or else captiv'd;  
Or to the unjust tribunals, under change of times,  
And condemnation of the ingrateful multitude.  
If these they 'scape, perhaps in poverty  
With sickness and disease Thou bow'st them down,  
In crude old age;  
Though not disordinate, yet causeless suffering  
The punishment of disolute days; in fine,  
Just or unjust, alike seem miserable,  
For oft alike both come to evil end."

Something there was, no doubt, which lessened this great man in the eyes of some who came near him. His first and third wives and his daughters seem to have had little love or reverence for him, and his grandchildren cared nothing for his memory. Possibly there were small weaknesses in his character which have not been revealed—which they could, with their meaner minds, appreciate, while they could not appreciate or understand the grander forces of his nature. Is it not the case sometimes that a man or woman of great majesty of character and intellect is liked the less because of the majesty? Small and self-conceited natures feel so much lessened in such presences that they are in a constant state of anger or irritation. Be this as it may, those who will study Milton's works for a revelation of himself, will end that study with a profounder reverence for, and sympathy with, the man than they have ever before cherished.

#### "THE AUSPICIOUS DAY."

There can be no doubt that Mrs. Webster possesses true dramatic faculty. She has the power of throwing her characters into attitudes and situations where they take on peculiar lights of subjective impression, and yet do not become broadly false to themselves. In this lies the subtlety of her portraiture, which never fails to carry with it a certain convincing reality in spite of its occasional over-refinements. Mrs. Webster is *par excellence* a thinker.

*The Auspicious Day.* By AUGUSTA WEBSTER. (Macmillan and Co.)

She vividly apprehends certain remoter tendencies of the time, is fully alive to the thin mist of scepticism that is too often seen to linger round the highest points of conviction, when they are looked at from the lower levels; and is so penetrated by certain ideas that it is not surprising she should often be more successful in portraying characters in whom a certain self-involvedness and subtle intellectual contradiction is assumed, than with those of simpler and less complicated strain. The fine poem, "A Castaway," in the former volume, "Portraits," for instance, is yet affected, subjective, and dramatically weak when compared with some of the best portions of the "Dramatic Studies"; because Mrs. Webster does not seem to be so able to realise ordinary characters simply and in the lump, as to harmonise apparent discrepancies in minds of finer fibre, but which seem to some extent out of order, like "sweet bells jangling out of tune." A very notable illustration of this we have in the present work, when the two chief characters, with fevered disordered minds, appear before the judge—a passage to which we must refer again. Mrs. Webster certainly has a peculiar fineness and quickness of spiritual sense, which enables her to catch a keynote, and at the same time a persistent dramatic power of realisation by which she follows up point after point till the likeness is rendered, if not unmistakeable, at least suggestive of a whole "inner history." Her "studies" are thus not "portraits" in the ordinary sense: they are rather records of spiritual traits and of evanescent moods and aspirations which seldom take, or can take, definite expression; but which, nevertheless, have a real result in character. Since, in the endeavour to make clear a characteristic, we have referred to the former volume, "Portraits," we may say that the poem there titled "A Soul in Prison"—which is a record of the effects of unexpressed and involuntary doubts—is a far more faithful utterance of her real genius than the other to which we have referred, or such poems as "In an Almshouse," in the same volume.

In the present work Mrs. Webster has endeavoured to treat commoner characters broadly. But genius is fate; and it has proved too strong for her. The real interest of the present drama, after all, lies in its wonderfully subtle contrasts of mood and tendency—in the refined expression of balancing emotions; imparting a dash of indecision, somewhat alien to the attainment of the deep and direct interest, which simple unrelieved passion only can impart. Sir Percival is betrothed to Dorothy, daughter of Lord Wendulph—a studious and evidently unpractical type of character of a past age, when star-gazing and witchcraft were still believed in. There is a tradition that marriage during a certain month of the year is fatal to the happiness of those of the Wendulph family concerned; and therefore the wedding of Percival and Dorothy is delayed, and it is during this period that the action of the drama is supposed to run. Mrs. Webster makes it a means of developing mental and moral complications, which result in very striking cross-purposes in the cases of several of the characters. Percival, for example, is somehow divided in his affections between Dorothy and Amy, a poor kinswoman. The eager persecution of the latter by a low libertine, Lambert Miller—who has wronged Priscilla, Dorothy's foster-sister, and who is powerfully but rather inadequately represented—renders necessary Percival's efforts on her behalf, which seems to have the effect of rendering his affections for Dorothy somewhat less decided. This is a passage from a soliloquy of Percival's just after he has rescued Amy:—

"Amy's safe;  
So much is mended. But, curse on my folly,  
There's more that's past all mending now, save Time's!  
Poor child, had I forborne, she had not known  
The true name of her innocent tenderness;  
Might never have known, and so forgotten it,  
As a child some pin prick of its cradle months,  
Or as the unconscious air forgets the rent  
The flying swallow broke, that closed behind it,  
But now! and for a moment's windy gust!  
Oh fool and traitor! Must I, as a bee  
Will nip a slim and pendant flower in the neck,  
And so, to reach one honey drop the more  
For its full bag, wound the meek bud to death?  
Must I needs feast me on the small sweet theft  
Of all a young heart's peace? Oh paltry thief,  
Being rich owner of a priceless gift,  
To filch the treasure of a simple child,  
Stealing an all from her which is my nothing!  
Poor little tender Amy!"

Amy is developed with great care—an absorbed, tenderly devoted creature, but capable of wonderful self-abnegation. A few words of her's before and after Lambert Miller's attempt will give a hint of the type to which she belongs:—

"Does he love me? Percival!  
Love me! I knew I pleased him. Ah! woe's me,  
I was too glad to please him. Cross-grained fate,



Must thou so mock me? For in worth his love  
Were my dishonour, if I let it live;  
And his. But, I preferred to Dorothy,  
The Lady Wendulph; her that where she is  
No other woman's fair! And her beloved  
Loves me! Well, 'tis a dreamer's morning tale;  
He loved me and 'tis over; we forget.  
But yet to think that, were't not as it is—  
Ah, Dorothy, what must I lose for thee?  
And then, after the rescue—

"He should be warned;  
And how else I? 'Tis not seeking him.  
And then 'tis too ill done to shun me thus.  
Why, let him keep his troth with Dorothy,  
I'd hate him if he would not; but for that  
Must I go bare of even his regret?  
Methinks I have rights too; methinks a man  
By saying he loves one promises at least  
To—not to have grown patient in a week  
Of losing one for ever. Why not change  
Some dear farewell, some promise to be friends,  
And then—Ah then! He must be Dorothy's!  
Oh spiteful fortune! Three unhappy hearts  
For one content; mine, Perceval's, and his  
That loves her, Roger, mourners for her joy!  
Were she but fickle! But she has no more heart  
To spend upon a man not Perceval  
Than Roger eyes to see a woman is  
Who is not Dorothy. Why, then, at least  
Roger, not Perceval, should have loved me;  
And I have loved him back and been his wife,  
Happy as Dorothy with Perceval?"

The miscarriage of a letter discovers the relationship of Amy and Perceval, and they are led to take to flight. They are pursued and overtaken and brought back. An accusation of witchcraft, aided by words of Dorothy, is brought against Amy, who is tried and condemned; but at length rescued, at the instigation of Dorothy and Perceval—the former of whom being admirably developed in the process of trying to save her cousin at the last; whilst her cousin, to relieve her and Perceval from difficulty, is willing to take on herself the doom of a witch. Some of the writing at this point is very fine. The trial scene, as we have said, is surpassing skilful—charged with pathos, especially where Dorothy appears. We wish we had room to quote it; but space forbids. In the joy of the rescue of Amy, the nuptials of Dorothy and Perceval are celebrated, one object for choosing that moment being to distract the minds of the people.

Some of the finest efforts of the poet are devoted to the delineation of Sir Roger—the unaccepted suitor of Dorothy—whose high and noble passion seems to typify in the dramatist's mind the purer form of love. Father Gabriel, who plays a large part and is excellently done, says to Roger of Dorothy:—

"You think, perhaps, because that seemly pride  
Which makes pure women royal has in her  
Been nursed to reverence to her high estate  
And homage to her beauty till, like air,  
Her life, and yet unwot of, she breathes worship,  
She should love less than lesser women can.  
But no, her pride is, as 'twere, pedestal  
So throne her love on, then to so live for it  
As one who lives the priestess of that God  
Herself made for the altar. Oh, believe  
She doth from this affection now to draw  
Her nourishing sap of life you should as well  
Dissever bud from stalk or hand from arm  
As her from Perceval.

"Roger: I know so much;  
And am content. I love her as I'd love  
Some starborn spirit whose far influence  
Out of her sky should make me never care  
To see an earthlier fairness, yet desire  
Looking on her, must die of the very act."

Some of the lyrics scattered through the first portion are very fine and complete, as witness this:—

"Where found Love his yesterday?  
When is Love's to-morrow, say?  
Love has only now.  
We can swear it, we who stand,  
In Love's present hand to hand,  
Thou and I, dear, I and thou.

"By-and-by and Long ago;  
Last month's buds and winter's snow;  
Love has only now.  
Do we wot of rathe or sore  
In Love's boundless summer year,  
Thou and I, dear, I and thou.  
Suns that rose and suns that set;  
Gone for ever and Not yet;  
Love has always now.  
Do we count by dawn and night  
Dwelling in Love's perfect light,  
Thou and I, dear, I and thou."

Mrs. Webster never fails to throw in here and there morsels of thought, with special smack of the present, as in these words put into the mouth of Father Gabriel:—

"Because I find  
Ill superstitions so enlangued with truths  
That, like new factionaries when they meet  
In the near vaward of the opposing ranks  
Their fathers and their brothers and their sons,  
I falter and give ground and am a coward,  
Lest I should strike my own. Yes, Faith is blurred  
By credulous errors; yet, as we may see,  
Some goodly pile displaned from perfectness  
By too exuberant added buttresses,  
Has them for part and props. Nay, one might say  
Faith's very self is like the Pisani's tower,  
A fault at base has somewhat warped aslant,  
Which by its fortunate poise keeps perfect strength,  
But should they try to mend the fault at base,  
Or force the due erectness, down would crash  
The whole firm skyward fabric and be ruins."

Occasionally, too, and at unexpected turns, we have rare gleams of humour, as at the scene where Lambert Miller serenades Amy.

But it is quite impossible by extracts to convey any true idea of the remarkable strength and subtlety of this drama. Like all true dramatic products, it has a verisimilitude which does not show well in separate passages; but let any person of the least susceptibility read the trial scene, and when he comes to Amy's words—

No, no, I am innocent! I saw no hope:  
I could not bear it longer. But indeed  
I am innocent. You hear she says I am—

we are sure his verdict will be ours—that for simplicity, naturalness, and pathetic effect, he has seldom read anything finer.

#### THE CHURCH AND THE AGE.\*

##### FIRST NOTICE.

Few, if any, of these twelve essayists would, we believe, like to be described, which indeed they could not truly be, as representing either Broad or Low Church opinions. Perhaps it would be nearer the mark to say that they would prefer to be considered (to adapt a favourite phrase of one of Jane Austen's characters) as "High, but not too High." At all events, if "High," or "very High," is to be taken to mean "Ritualistic," we find in one essay an expression which is hardly reconcilable with extravagant Ritualism:—

"The Irish Church has its parties and its extreme men, but it would be hard to find in it any body of clergymen who would make a fetish of either a green chasuble or a black gown, and prefer its service to the order and laws of their Church."

Though the writers may be presumed to be united by an actual bond of intellectual or spiritual affinity, the internal evidence of this is not always very strongly apparent. Some of them seem to be far more than others inclined to support conclusions which, to our own mind, involve very serious error; and the judgment of some, far more than of others, bears traces of being either benumbed by the moral atmosphere of an Established Church, or unconsciously biased by the habit of esteeming traditional authority "not wisely, but too well."

Reserving for a second notice any illustrations of these defects which we may think it necessary to offer, our present quotations are not intended to exhibit the entire scope of any one of the essays; of which we wish to say that they are, on the whole, quite equal in average quality to articles in our best quarterly reviews. We desire rather, from the Nonconformist point of view, to exemplify the approach which is being made, in quarters where it might least be expected, to some appreciation of the necessity, if not of justice, yet of liberty and of voluntary co-operation in matters of religion.

Not by any means the less because he seems to us to be setting forth unawares the very best ways (far better than an Establishment) in which any Christian piety which really does exist in a nation can be testified (among other ways, we might mention pure integrity in trade and political disinterestedness and singleness of mind), we are glad to speak in terms of sincere respect and unqualified sympathy of the essay by Earl Nelson, "On the Church and Pauperism." It would not be easy to put within the compass of thirty-two pages a juster or more comprehensive survey of the various methods which have been or may yet be adopted for the remedy or prevention of pauperism. Earl Nelson speaks evidently from no merely theoretical observation, and he supports his deprecation of careless almsgiving as a substitute for well-directed personal effort, by the example of Edward Denison, "living as 'he did among the people at the East End,' checking indiscriminate charity, helping to 'organise means of improvement mentally and bodily, showing them the use of the classes' above them by a practical devotion of spare

\* *The Church and the Age.* A Second Series of Essays on the Principles and Present Position of the Anglican Church. Edited by ARCHIBALD WEIR, D.C.L., and W. D. MACLAGAN, M.A. Contents:—The Church and Pauperism, Earl Nelson; Characteristics of the American Church, the Bishop of Western New York; the Church and Science, W. R. Clark, M.A., Prebendary of Wells; Systems of Ecclesiastical Law, Isambard Brunel, D.C.L.; Present and Future Relations of the Church to National Education, J. P. Norris, M.A., Canon of Bristol; the Church and the Universities, John G. Talbot, M.P.; Toleration, B. Morgan Cowie, B.D., one of Her Majesty's Inspectors of Schools; Present Aspect of the Orthodox Eastern Church towards the Churches of the Anglican Communion, George Williams, B.D., Vicar of Ringwood; Difficulties of a Disestablished Church, J. C. MacDonnell, D.D., Dean of Cashel; the Christian Tradition, W. J. Irons, D.D., Prebendary of St. Paul's; Dogma, considered in Some of its Relations, Archibald Weir, D.C.L., Vicar of Forty Hill; Parochial Councils, F. R. Chapman, M.A., Archdeacon of Sudbury. 8vo. (London: John Murray, Albemarle-street.) 1872.

"time to their highest interests." It is not in disparagement, but commendation, if we add that the former of the terms in the title of this essay might at least as appropriately be "Christianity" as "Church." We believe that the kind of organisation (Catholic in the best sense) which the following passage urges, is already to some extent in actual operation in Edinburgh:—

"The object of my paper has been to lay before us as a whole, the extent and the vastness of the difficulties of this great work of social regeneration. Many solitary labourers in this good cause have sunk back broken-hearted in a vain endeavour to engage fellow-labourers, or unaided to solve the problem. I am aware of all the difficulties, but difficulties are only made to be overcome. It is true that no good could come by each separate religious body taking care of its own poor: it has been attempted in Germany and has failed; and it must be patent to all that the competition between rival religious bodies must create laxity of administration; but it is no idle term that I have used in stating that this great work can only be efficiently performed by us as members of the Church of Christ, in the largest acceptance of the term, embracing all the vital Christianity of the nation. It means that a question requiring such constant thought and self-denying labour can only be successfully carried through on the highest principles, from a knowledge and firm conviction that it is Christ's work, which He wills us, His members, to perform for the social regeneration of His people. It is no idle phrase when I call on all classes alike, acting on these high principles, to enter into this work. A class cannot rise safely and permanently in the social scale without the help of those above them, supplemented by their own earnest endeavours to help themselves. But this help must be given on the highest principles, and with the heart of each man truly set to do the work for the good of the people and the nation at large; and in the present dislocation of all the natural ties which should bind the different classes together, the union of a common Christianity, the adoration of a common Saviour, can alone bind us together in a united effort for the good of all. There never was a nobler work or a greater cause, full of blessing to all concerned in it; for a victory over pauperism would raise this nation to the highest pinnacle of success and virtue that had ever been attained by any nation on the earth."

The essay on "The Church and Science" does not cover the ground suggested by its title so completely as Lord Nelson's, nor does the nature of the subject admit of this. The boundary lines which divide the provinces of science and religious faith, are very fairly indicated; the groundless assumptions and the unjust charges which are made by some teachers of natural science are rebuked, though without bitterness; and the tone of the whole essay is temperate and candid:—

"The facts of man's spiritual nature are every whit as certain, they are almost as constant and invariable, as those of material nature. To deny them or cast doubt upon them is to dispute the evidence of consciousness, the ultimate witness to all facts of observation, is therefore to engender a universal scepticism."

In the essay on "The Characteristics of the American Church," we find a statement which we believe to be perfectly true, though we should not, in adopting Bishop Cox's language, interpret the word "Church" exactly in the same sense as the bishop does:—

"Our English brethren know nothing of the deeper and higher life of Americans; nothing of those classes in America who are just what the descendants of English ancestors must be in families which cherish their historic antecedents, which preserve the love of their mother country, which keep up old customs, cultivate the study of the English language with enthusiasm, and, above all, who live in the blessed unity of the Church."

On a subject interesting equally in different ways to Churchmen and to Nonconformists, Dr. Cox expresses himself with great clearness:—

"I may as well say here, that were I a native Englishman, I should deplore the disestablishment of the historic Church of the English people, and resist it, as the sure precursor of Imperial decay, if not of a period of aimless discord and revolution. Such is the disinterested view of nearly all Americans who have qualified themselves to speak or to think on English affairs. Still, I am no admirer of establishments 'in the abstract,' and for my own country I devoutly thank God that an ecclesiastical establishment is an impossibility."

We will not say of the Dean of Cashel that he has been called to curse Disestablishment and that he has blessed it altogether. He labours very strenuously to demonstrate that the perplexities which beset the Irish Church would be exceedingly aggravated in England, and that all her dangers would, on this side the Channel, be more dangerous. Nevertheless, we cannot help thinking that a great deal of the reasoning in his essay on "The Difficulties of a Disestablished Church," is neutralised by a statement which is honourable to his own candour, as well as to the efforts and combinations which he recounts:—

"The Irish Church had its full proportion of zealous pastors and devout laymen, but corporate life it had none. Nothing would have astonished a layman more than to tell him he had any duties in connection with his Church, beyond attendance at the public service. Even the clergy, often separated from one another by long distances, and living among a sparse population, were so many isolated units, rather than officers of a well compacted society. Now, all is changed. The threat of disestablishment first roused the Church to combine and rise in resistance, and, when the measure



was irrevocable, to organise in order to repair the damage done. All is now life and activity. The poorest of the Church members are anxious to claim their privileges as members of vestry, and are beginning to feel that they have a voice in the appointment of their legislators, and an influence upon their acts. The danger is no longer from the lack of corporate vitality and energetic action, but from its excess. So much steam has been suddenly generated, that after supplying the necessary impulse to the machinery, numerous safety-valves are necessary for getting rid of the rest. An incautious overloading of these valves on the part of the Church's rulers might make an irreparable rent in the boiler. Full freedom of debate in the Synod is one of the best safety-valves we have, and when many have been allowed full liberty to speak foolishly, the majority will often judge wisely and vote prudently. All, both clergy and laity, are undergoing a process of education, both in public discussion and practical work, from which, if no sudden catastrophe interrupt it, the happiest results may flow."

The essay is closed, too, in a tone which invites respect and congratulation:—

"Let the Church organise her diocesan synods, with a full representation of laity as well as clergy. Thanks to Bishop Moberly, Churchmen are beginning to understand that assemblies composed exclusively of clergy are not in accordance with primitive models. Let these diocesan synods one and all claim from Parliament the right of being represented by one General Synod, which shall have control over those matters which belong to the Church alone, such as its canons, its rubrics, its services. Let them claim that Parliament should interfere only in those temporal concerns in which no Church ought to be free from State control. The Church of England is strong enough to make its wishes heard, and to secure the concession of its just demands, if only its members can see their true interest and unite to demand it. If such liberty of action and power of self-government be won, the Church will have all those advantages which disestablishment might bring, without its anxieties and perils. And if the waves of revolution should at last sweep away the venerable fabric of the Establishment in England, the Church will not be found unorganised and unprepared. With its own free assemblies and representative Government, it will extend the usefulness of the Establishment; or, if deprived of endowments and State support, it will be able to meet the crisis, without the danger of anarchy and the risk of dissolution."

On the question whether Parliament is or is not likely to relinquish any of the governing or restraining power which it now possesses, an opinion is expressed in the essay on "Systems of Ecclesiastical Law," by Dr. Brunel.

"I therefore fear that no great advantage would be gained by the introduction of the lay element into Convocation whilst Parliament retains its present authority; and it would be futile, and indeed unreasonable, to expect it to abandon any of that authority."

In prospect of the other side of the alternative—namely, that the Church, instead of leaning any longer on the State, should depend in future on her own internal resources of unity and strength, there is something very timely in the note of courage and hope sounded in the sentences which we have quoted from the conclusion of the Dean of Cashel's essay.

It is singular to observe how much of the spirit and practice of what we Dissenters call "Congregationalism," is recommended in the course of Archdeacon Chapman's exposition of "The Co-operation of the Laity in Parochial Councils":—

"Should communicants be accepted as alone eligible for the council, we cannot but feel that the clergy will avoid many of the contingent mischances which hang threateningly over the scheme, if they will first summon every male communicant to assist them in the care of the parish. We feel certain that the confidence thus displayed will be fully repaid, and that in the increased numbers of their councils they will find a response to their earnest plans and wishes which they might fail to meet with amongst an elected few.

It may, of course, be objected to this idea, that the communicants of a parish may be so numerous that their presence at any meeting would necessarily lead to confusion, but we doubt whether this difficulty would not be found in practice to be rather imaginary than real. It is questionable whether in any parish the male communicants who would be able and willing to attend regularly to the duties of a board would form a large body; but even if it should be proved by experience that they were too many for the conduct of business, some plan of reduction or even of rotation might easily be devised. We feel sure, however, that the confidence shown by the clergyman in inviting the co-operation of all his communicants, rich and poor, would win for himself the respect of his people, and increase the interest of all in the welfare of the Church."

We shall make only one other extract at present. It is from the paper on "The Present Aspect of the Eastern Church towards the Churches of the Anglican Communion." Any one who wishes to know something of the course of discussion and correspondence on this topic, will find here a great many curious particulars. It is not to any of these, however, that we wish to call attention, but to a statement which we hail with unreserved assent—

"The fact is, and it is vain to dissemble it, that in East and West alike, whether in the Greek and Roman or Anglican communion, the Church, while retaining the essential dogmas of the faith guaranteed to her by the unfailing promise of her Divine Head, has departed as widely as possible in all else from the ancient model, however the errors, whether of excess or defect, may have developed in opposite directions and assumed different complexions according to national temperament or external circumstances. It is puerile, or worse,

for those who know the truth, to pretend to an immunity from error in favour of their own particular body. What we maintain is that, so long as those errors and corruptions and superstitions do not touch fundamental truth, they cannot neutralise the paramount obligation of Unity enjoined upon the Church by our Lord and His apostles, as they do not destroy, however they may impair, her inherent vitality which she derives from her Divine Head through the indwelling Spirit."

If we might be allowed to subscribe this manly confession with one or two modifications which we venture to think would not degrade it, we should suggest that though error has no doubt tintured every branch of the Christian Church in every age, it may be gravely questioned whether the amount of error is to be measured by degrees of deviation from a real or supposed ancient model; and that in considering "the paramount obligation of unity enjoined upon the Church by our Lord and his Apostles," we should not like to exclude any body of Christian people in England or Scotland, while we recognised those of Russia or Greece.

#### BRIEF NOTICES.

In the *Memoir of the Rev. John Rogers, of Bridport, Dorset*, by the Rev. A. MORTON BROWN, LL.D., Cheltenham (John Snow and Co.), we have a faithful record of a very active and useful life. Mr. Rogers was born at Wrexham—the son of pious parents, who were Church people, but who opened their house for the worship of God to Evangelical Nonconformists. It was with some difficulty Mr. Rogers managed to fight his way to the ministry of the Independent Church, but no sooner was he prepared than his preaching was found very acceptable. He was speedily settled at Lowestoft, where he ministered for some years. Then he was at Rendham, and afterwards at Tottenham-court-road Chapel, London; then at Bedford Chapel, and, finally, for the last fourteen years of his life, at Bridport. He was a hard-working, faithful pastor; and the few sermons which Dr. Brown has given here, show that he was a skilful preacher of practical sermons, which aimed at direct effects on the heart rather than at intellectual impression, though robust thought is not wanting. "Times of Refreshing" seems to us an admirable sermon. We have no doubt that this volume will be welcome to many who knew Mr. Rogers—to many others it will make known a truly excellent man.

In *Hymns of Duty and Faith*, selected and arranged by R. COMPTON JONES (Whitfield), we have a very good collection, in that it is compiled on very liberal and inclusive principles. We have specimens from Madame Guyon, A. A. Procter, Faber, George MacDonald, William Gaskell, Lynch, Lowell, Holmes, and Emerson, as well as from the more common sources—Wesley, Watts, Bonar, and the rest. One thing, however, is omitted—a good index of authors—a thing such compilations should never be without. By the way, is not the title rather near to Dr. Bonar's—"Hymns of Faith and Hope"?

#### "THE DAYS OF JEZEBEL."

To the Editor of the Nonconformist.

DEAR SIR,—While sincerely thanking you for the able and friendly notice of my drama which appeared in your issue of the 15th, I beg that you will permit me to obviate, in one or two words, a misconception as to my treatment of Jezebel in relation to Elijah which some of your readers might possibly derive from it. As a dramatist, I may have failed to put into the lips of Elijah and those who stand with him so powerful a vindication of their hostility to Jezebel as her own vindication of her policy. On this point, involving the merit of my drama as a work of art, it would be offensive in me to speak. But there is, I submit, enough in the work to show that if I have failed with Elijah, the failure is due not to any indecision on my part as a believer in the prophet and his cause. My intention was that the Sidonian Queen should be reduced to silence by Elijah. Here are some of the lines in which he finally disposes of her polytheistic arguments that Israel ought to be like the heathen nations round:—

No place, no name, no right to land or life  
Hath Israel save as chosen by the Lord  
To testify for Him: to set the fact  
Of His existence, oneness, sovereignty,  
Massively visible, before the world:  
To be a hieroglyphic for mankind;  
A word writ large in city, hill, and plain;  
A javelin, hurled by His own hand among  
The heathen nations, startling, making room,  
Like lightning flash amid the oaken boughs,  
By special means, exceptional and strange,  
For God's own nation. Part us from His voice,  
His hand, His eye, His personal governance,  
What are we? Bondmen broken from the yoke  
Of our Egyptian masters; robbers armed,  
Who came, with red exterminating knife,  
Into our neighbour's house; infringers rude  
Of the unsyllabled yet solemn pact  
That knits the family of brother men  
In amicable league and friendly peace:  
God's people, or the enemies of mankind;  
A prophet-nation, chosen of the Lord,  
To preach His word, or else a maniac wild  
Whom men should seize and fetter. In ourselves,  
We are a puny breed, a feeble folk;  
Led by our KING, we are a sacred band,  
Armoured in light and helmed with righteousness,  
Bearing the ark that shines the truth Divine  
Which shall regenerate a death-struck world,

To this she returns no answer, and it is the last word on the subject in the drama. It may be—I know it is—a feeble expression of the sentiments of Elijah, but it is my opinion on the matter in dispute.

The extent to which Jezebel is "whitewashed" by me, or the reverse, cannot be appreciated without consideration of what Obadiah, Heman, Naboth, and on several occasions Elijah, say of her; but a line or two from Elijah's final summing up of her character will indicate what I intend the portrait of the lady to be—

Woman, when such as thou is on a throne,  
It is not sacrifice of lamb or kid,  
It is not prayer at morn or even-tide,  
That is a people's service worthiest  
Of God's acceptance. No. It is to leave  
The babe in crib, the lamb within the fold,  
The priest beside the altar, and to draw  
The sword of vengeance, spread the flag, and preach  
God's message of revolt. Hush! Hear me still.  
Unto all time the name of Jezebel  
Shall be the synonym and type abhorred  
Of those great curses that afflict mankind:  
The curse of lust that leads man ever down  
From heaven's blue smile of maiden charity;  
The curse of tyranny, that kills the sense  
Of majesty in man, clothes murderous wrong  
In the most honourable garb of law,  
That turns the despot, human at the first,  
Into a torturing demon, and his slaves  
Into a ring of demon-worshippers.

The description of Jezebel's death by Elijah is as follows:—

Thus saith the Lord:

From that same tower where thou so oft hast planned  
Thy sacrilegious murders, plotted oft  
Against the God of Israel, revelled wild  
In guilt adulterous, thou shalt be hurled  
Down headlong, shrieking in thy mad despair.  
Horse-hoofs shall trample on thy crashing bones.  
Dogs licked the blood of Naboth; but his limbs  
Were stiff and cold before they came to him.  
Whilst thou art quivering in the pangs of death,  
While ear still hears, and flesh still feels, the dogs  
Shall rush upon thee, rend thee, tear thy flesh  
And drink thy blood.

This appears to your critic "very shadowy." I shall be obliged to him if he will tell me how to deepen its tints. They are as dark as I can well make them. And could I, after this, have had a separate scene describing, a second time, the death of Jezebel?

Thanks for the advice to look at my Concordance to Tennyson. I have not got one; but I have got old Cruden; and if my critic condescends to consult his pages, he will find that "linen cloth" is repeatedly mentioned in the books of Moses. Let me add that I did not "assume" an image from Tennyson. My mind was haunted by his lines, but I could not repeat a word of them. It now appears that he spoke of mist lying under the moon, like a face-cloth on the face of the dead; I speak of the rising mists of the valley at early dawn, drawn up like a linen cloth over the face of the dead. The figures are different. With renewed thanks to you and your critic,

I am, &c.,

PETER BAYNE.

London, May 20, 1872.

[All that Mr. Bayne here shows is that dramatic necessities forced him to take a wholly different cue from what his critical assumptions suggested, as seen in his preface; which was all we said, in point of fact, though we ventured to hint that the drama might have been better still if the contradiction had been yet greater. A proof of which is the latter half of his first quotation given above. The word "shadowy" in the criticism was used rather with reference to the scope of prophecy in the whole poem and its recognition in the preface than otherwise. As to "assuming" the image from Tennyson, it is not we, but Mr. Bayne who says so, giving a note to his text at the passage—"I think Mr. Tennyson uses this image somewhere"; and if Mr. Bayne had only such a dim impression as allowed him to use quite an original, or rather Biblical, image, certainly the chief blame is his, not ours. There is some suspicion of a "mixture"; but the beautifully plain words of Scripture are often not so fitting for modern verse as others. To bring out dramatic truth, choruses of Jews have been before now introduced to celebrate the fulfilment of prophecy, and what has been called "national vengeful victory."—Note by the Reviewer.]

THE ABUSE OF TEA.—Dr. Arlidge, physician to the North Staffordshire Infirmary, and one of the Pottery Inspectors acting under the Home Office, in writing upon the diseases prevalent among potters, observes that "while on the head of stomach disorders—I refer to their presence in connection with uterine derangements—I will take this opportunity of remarking upon the lamentable amount of sickness consequent upon the abuse of tea by women of the working classes. Instead of using tea as an occasional beverage, they make it a principal article of diet, and drink it, usually without milk or sugar, several times a day. At most meals bread-and-butter is the only solid accompaniment. In many cases, doubtless, poverty imposes on them a meagre diet; but even in such the one alluded to might be advantageously replaced by other kinds of food not more expensive. . . . In my opinion, there is room for agitation against tea-drinking, as carried on in the way spoken of, for I am convinced that a deterioration of health among the working classes and a lowered vitality in the rising generation are consequences of the abuse of the beverage in question."



## Cleanings.

The blunderer's paradise—The Island of Mull. During a recent performance in Savannah, Georgia, Miss Lydia Thompson was presented with a bale of cotton by her admirers.

The "money article" man of an Alabama paper reports money as "getting closer and closer, but not close enough yet to reach this part of the country."

A scheme has been suggested by a French aeronaut to explore the polar regions by means of a balloon.

Mdlla. Christine Nilsson is said to have made, during her last tour in the United States, about 50,000/ sterling.

"Pa, what can I do unless you get me a riding habit up here in the country?" "Get into the habit of walking, my dear."

Josh Billings says, "Flies have a big appetite for getting into things; they are the fust at the dinner-table, and alwuz take soup, and don't leave until the cloth is removed."

NOT HIS FAULT.—Alphonse (who has an attack of mother-in-law); "Parbleu, Madame, it is not ze trouble zat your daughter is my wife. Non! It is because she is not an orphan when she is married to me."

A SCOTCH D.D.—A Scotch paper tells a story of a worthy minister, a famous story-teller over the "flowing bowl," who had the misfortune to tumble out of his gig and break his leg. His clerical friends thought something should be done to console him in his affliction, and it was ultimately resolved to petition his University to make their genial friend a D.D., which was done accordingly!

A NEW PROFESSION FOR LADIES.—We learn from the German papers that a young lady recently presented herself at the Faculty of Medicine at Munich for examination for a license to practise as a dentist. Being refused, she went to Erlangen. The question was here referred to the Government, who at once authorised the examination on the ground that it was absurd to exclude a person desirous to submit herself to authorised professional tests of ability by reason of her sex. The young lady triumphed, and "is likely," it is added, "to find immediate imitators."—*British Medical Journal*.

MATRIMONIAL ADVERTISING.—The *Swiss Times* has developed a new style of advertising. In the columns of this journal a gentleman announces that he desires to buy an estate, but not having quite enough money, he offers himself in holy wedlock to any "unattached" lady possessing sufficient money to enable him to make up the desired amount—"the fortune to be secured by mortgage." Surely that man must have been a Yankee.

THE CHORAL CURATE.—In the course of an article on voluntary choirs, the *Saturday Review* says:—"The parson blushes guiltily as he remembers the exhortations he has so often addressed to his flock from his pulpit on the subject of a 'hearty service' and discovers that a 'hearty service' means the silence of everybody save the choir. The old-fashioned curate, who, after long reluctance, has been wheedled into attempting a monotone, shrinks abashed before the complications of verses and response. A distant threat of the adoption of 'Tallis' on some high festival drives him to resignation. It is necessary to look out for a choral curate, and in process of time the choral curate appears. He is generally a nice fellow, good-humoured in the vestry, useless in the parish, and helpless in the pulpit. He wears his hair parted down the middle, and carries a little pitch-pipe in his pocket. His voice is delightful, and his musical enthusiasm all that can be desired. The young milliners declare him 'a love,' the choir listen with deference to his criticisms, till the criticisms fall upon themselves. The choir-master finds his vocation suddenly taken from him, and the organist resigns in a huff."

MAY MEETINGS.—The clergy and gentry are respectfully informed that Messrs. Dollond have removed from 59, St. Paul's Churchyard, to No. 1, Ludgate-hill, where Spectacles and Eyeglasses may be had to suit every peculiarity of sight.—Trial glasses sent to any part of the kingdom, carriage free.—Established 1750.

## Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

## BIRTHS.

BURN—May 13, at The Terrace, Epsom, the wife of Robert Burn, jun., of a daughter.

## MARRIAGES.

BAINES—GRAY.—May 15, at Greatham, by the Rev. Canon Tristram, LL.D., F.R.S., assisted by the Rev. W. L. Holland, M.A., George Henry Baines, of Dane Hills View, Leicester, eldest son of George Baines, J.P., Leicester, to Dorothy Wilson, eldest daughter of William Gray, J.P. of Greatham, Co. Durham.

## DEATHS.

DAVIS—May 16, Catherine, the beloved wife of the Rev. J. T. Davis, of Epping.

ELLINGTON—May 18, Edith Louisa, the dearly-loved wife of Edward B. Ellington, of Dee Bank, Chester.

SMITH—May 18, at 37, South-street, Dorchester, in the 74th year of his age, the Rev. John Smith, for many years minister of the Old Congregational Chapel, Weymouth.

FRANKS—May 21, at Westow Lodge, Upper Norwood, William Edward Franks, Esq., in the 75th year of his age.

COOK—May 21, at Brighton, after two days' illness, Olive, the beloved and affectionate wife of Mr. John Cook, of Effra Lodge, Cambridge Heath, E., aged 48.

## BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, May 15.

## ISSUE DEPARTMENT.

Notes issued ....	£35,058,260	Government Debt. £11,015,100
		Other Securities 3,984,900
		Gold Coin & Bullion 20,058,260
		Silver Bullion ....
	£35,058,260	£35,058,260

## BANKING DEPARTMENT.

Proprietor's Capital	£14,553,000	Government Securities, (inc. dead weight annuity)	£13,308,829
Reserve .....	3,191,048	Other Securities ..	23,501,296
Public Deposits ..	9,870,709	Notes .....	9,321,525
Other Deposits ..	18,782,621	Gold & Silver Coin	641,061
Seven Day and other Bills ....	378,333		
	£46,775,711		£46,775,711

May 16, 1872.

GEO. FORBES, Chief Cashier.

KINAHAN'S LL WHISKY.—This celebrated and most delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words "Kinahan's LL," on seal, label and cork. Wholesale Depot, 6A, Great Titchfield-street, Oxford-street, W.

HOLLOWAY'S PILLS.—HEALTH AND VIGOUR.—To the most regular lives occasional disturbances of digestion will occur, which may be corrected at once by these famous pills, the alterative and tonic powers of which cannot be too highly extolled. A dose now and then will prove salutary to every one; but a continued course must be taken by the confirmed invalid. It is wonderful how the appetite and digestion improve in proportion as the Pills exert their wholesome influence over the animal economy. At the change of seasons, when partial suppression of one action throws increased activity on another, Holloway's Pills will guide to the safest and most efficient channel of relief.

## Markets.

## CORN EXCHANGE, MARK LANE, Friday, May 17.

We have received small supplies of English and foreign wheat since Monday. Our market was steady to-day, but not so active as last week. The attendance was limited, and sales of both English and foreign wheat proceeded to a fair extent, at the previous advance. Flour was unchanged in value. Peas and beans were without alteration. Barley met a moderate demand, at late rates. Indian corn was the turn higher. Oats realised barely Monday's quotations. Prices of cargoes remain without change. At the ports of call we have no arrivals.

## CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	PEAS—	Per Qr.	Per Qr.
Essex and Kent, red ..	— to —		Grey ..	32 to 34	
Ditto new ..	52 to 58		Maple ..	36 38	
White ..	—		White ..	36 40	
" new ..	58 64		Boilers ..	36 40	
Foreign red ..	55 57		Foreign ..	37 40	
" white ..	59 61				
BARLEY—			RYE—	36 38	
English malting ..	29 32				
Chevalier ..	36 42		OATS—		
Distilling ..	29 33		English feed ..	20 25	
Foreign ..	28 51		" potato ..	25 32	
MALT—			Scotch feed ..	—	
Pale ..	—		" potato ..	—	
Chevalier ..	—		Irish Black ..	17 20	
Brown ..	51 56		" White ..	17 21	
BEANS—			Foreign feed ..	15 17	
Ticks ..	32 34		FLOUR—		
Harrow ..	34 36		Town made ..	45 50	
Small ..	—		Best country		
Egyptian ..	31 32		households ..	40 43	
			Norfolk & Suffolk	38 40	

METROPOLITAN CATTLE MARKET, Monday, May 20.—The total imports of foreign stock into London last week amounted to 18,337 head. In the corresponding week in 1871 we received 21,223; in 1870, 8,961; in 1869, 19,246; and in 1868, 6,166 head. The cattle trade has been steady in tone, notwithstanding the holiday character of the market. The supply of stock has been less than the average, but the deficiency in number has been to some extent compensated for by the good quality of the stock. English beasts have not come freely to hand, and the show of foreign has been limited, Spanish stock figuring more prominently in the supply. The trade has been firm. The best Scots and crosses have made 5s. 8d. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,250 Scots and crosses; from other parts of England, 150 various breeds; and from Scotland, 140 Scots and crosses. The supply of sheep has been less extensive. Sales have progressed steadily, and prices have had an upward tendency. The best Downs and half-breeds have made 5s. 10d. to 6s., and occasionally 6s. 2d. per 8lbs. Lambs have changed hands at about the rates previously current. With more liberal supplies of calves, there has been a moderate demand, on former terms. Pigs have sold at about late rates.

Per 8lbs., to sink the offal.

Inf. coarse beasts	2 10 to 3 6	Prime Southdown	5 10 6 0
Second quality	3 10 4 6	Large coarse calves	4 4 5 0
Prime large oxen	4 10 5 4	Prime small	5 4 6 0
Prime Scots	5 6 5 8	Large hogs	3 8 4 4
Coarse inf. sheep	3 10 4 6	Neat sm. porkers	4 6 5 0
Second quality	4 8 5 0	Lamb	7 0 8 0
Pr. coarse woolled	5 4 5 8		

METROPOLITAN MEAT MARKET, Monday, May 20.—A moderate supply of meat has been on sale. The trade has been firm, as follows. The import into London last week consisted of 680 packages from Hamburg, and 3 from Harlingen.

Per 8lbs. by the carcase.

per cwt. by the case.											
	s.	d.	s.	d.		s.	d.	s.	d.		
Inferior beef	3	4	to	3	10	Middling do.	4	10	to	5	0
Middling do.	4	0	4	4		Prime do.	5	4	5	8	
Prime large do.	4	6	4	8		Large pork	3	8	4	2	
Prime small do.	4	10	5	0		Small do.	4	6	5	4	
Veal	4	8	5	0		Lamb	6	8	7	4	
Inferior Mutton	4	0	4	8							

BREAD, Monday, May 20.—The prices in the Metropolis are, for Wheaten Bread, per 4lbs. loaf, 7d. to 8d.; Household Bread, 6d. to 7d.

PROVISIONS, Saturday, May 18.—The arrivals last week from Ireland were 398 firkins butter and 4,178 bales bacon; and from foreign ports 17,425 packages butter, 1,375 bales and 316 boxes bacon. The demand for Irish butter is very limited, and almost confined to third and fourth Corks; the latter quality advanced 4s. per cwt. The finest qualities of foreign sold well, and brought an advance of 4s. The supplies of finest Waterford bacon being short, prices advanced 4s. per cwt., and for Hamburg 2s. advance was made.

COVENT GARDEN MARKET, Friday, May 17.—With the exception of the foreign trade, the very unsettled weather of the past week has quite upset the market, supplies of some things being stopped altogether, and others are not equal to the demand. We have received large supplies of new potatoes from Lisbon, but not many from Cornwall or the Channel Islands, where they were much damaged by frosts.

HOPS.—BOROUGH, Saturday, May 18.—Our market has assumed a stronger tone during the past week, a fair consumptive business having been transacted at full prices in new and yearling English hops. Some reports of "fly" have reached us from the plantations, but not of sufficient importance to command serious attention; it, however, exists, and may possibly grow into a severe attack. The comparatively low price of Alost has attracted the attention of buyers, and a fair business has been transacted in them, at full rates. Latest advices from New York report no material alteration. Mid and East Kent, 10l. 10s., 12l. 12s., to 17l.; Weald, 8l. 10s., 9l. 9s., to 10l. 10s.; Sussex, 7l. 15s., 8l. 8s., to 9l. 9s.; Farnham and country, 11l. 11s., 13l. to 16l. Yearlings—Mid and East Kent, 3l. 4l. 4s., to 6l. 10s.; Weald of Kent, 3l. 4l., to 5l. 15s.; Sussex, 3l. 3l. 10s., to 5l. 5s.; Farnham and country, 6l. to 7l.; Olds, 1l. 5s., 1l. 10s., to 2l.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, May 20.—Moderate supplies of potatoes have been on sale. The trade has been quieter, at our quotations. The imports into London last week consisted of 13 bags from Hamburg, 4,797 bags 311 sacks from Antwerp, 141 tons 2,810 sacks from Dunkirk, 83 tons from Jersey, 4,595 boxes from Lisbon, and 669 bags from Boulogne. English flukes, 120s. to 170s. per ton; Regents, 120s. to 140s.; Dunbar Regents, 130s. to 160s.; Rocks, 120s. to 130s.; French whites, 80s. to 100s.; Victorias, 150s. to 180s. per ton.

SEED, Friday, May 17.—There was a very little English cloverseed offering, and the stocks of foreign were much reduced. The orders in town for any sort were very limited, and prices were nominally the same for all descriptions. Fine American is occasionally taken by the seedsmen to hold over, but not much of suitable quality is left. Trefoil was not much asked for, although prices of the best English are much reduced. White mustardseed was saleable in larger quantities at slightly enhanced quotations; not much passing in brown samples, and prices were without variation. Fine English canaryseed realised as much money, with a fair sale. Foreign qualities are dull and low in price. Tares sold slowly, on about former terms. There was no quotable change in any sort of grass-seeds.

WOOL, Saturday, May 18.—The position of the English wool market has undergone no change of importance. The actual business doing is below the average. Fine sorts are steady in value, but inferior qualities are drooping.

OIL, Saturday, May 18.—Linseed and Rape oils have been steady. Other oils have been dull.

TALLOW, Friday, May 17.—Town tallow, per cwt., 45s. 3 rough fat, per 8lbs., 2s. 1d.; melted stuff, per cwt., 2s.; rough stuff, per cwt., 16s.; graves, per cwt., 21s.; good dregs, per cwt., 6s.; yellow Russian, per cwt., new, 5s. 3d.

## Advertisements.

**GREAT REDUCTION IN PRICE.**  
**GROVER AND BAKER'S**  
DOUBLE-LOCK AND ELASTIC STITCH  
SEWING MACHINES,  
Long acknowledged as  
**THE BEST,**  
Are now also  
**THE CHEAPEST.**  
**THE NEW HAND MACHINES**  
Are superior to all others.  
**GROVER AND BAKER,**  
150, REGENT ST., LONDON, W.; 59, BOLD ST., LIVERPOOL; and 101, SAUCHIEHALL ST., GLASGOW.  
Every Machine guaranteed. Instruction gratis.  
Illustrated Prospectus and Samples of Work sent post free.

**THE WIFE of a Congregationalist Minister**  
WISHES to MEET with a LITTLE GIRL, ten or twelve years of age, to EDUCATE with her own Daughter. Terms, Fifty Guineas, inclusive of Board, instruction in thorough English, Music, French, and Drawing, together with all the accompaniments of a cheerful and happy home.—Address, Mrs. Evans, Rose Villa, Prees, near Shrewsbury.

**WANTED, SALESWOMAN** for the Showroom, as Mantle Cutter, and well up in Millinery, Costumes, and Under-clothing. Must be a member of a Christian Church.—Salary and full particulars, to Messrs. Brown and Sons, Torquay.

**WANTED, SALESMAN**, for the FURNISHING, of good experience, and to solicit orders. Must be thoroughly acquainted with the House Agency. Single, and member of Christian Church.—Salary and full particulars, Messrs. Brown and Sons, Torquay.

**TO CHEMISTS and DRUGGISTS, &c.**—**WANTED**, in a Mixed Trade, as IMPROVER or Assistant, a YOUNG MAN, Member of the Congregational body of Nonconformists.—Apply, stating age, salary, &c., to S. Hall, Chemist, &c., Eastbourne.



**RAGGED CHURCH AND CHAPEL UNION.**

The ANNUAL MEETING of the above Society will be held at EXETER HALL, Lower Room, on WEDNESDAY EVENING, May 29th, 1872. The Right Hon. the Earl of SHAPTESBURY will preside.

Chair to be taken at Seven o'clock precisely.

Tickets of Admission may be had at the Office of the Society, 4, Trafalgar-square, Charing-cross, W.C.

**ORPHAN WORKING SCHOOL**

Haverstock-hill, N.W. Instituted 1758.  
380 Orphan Children are now under care.  
400 can be accommodated.  
2,742 have been admitted.

The CHARITY is greatly in WANT of FUNDS, depending upon voluntary contributions for three-fourths of its annual income. Donations and subscriptions will be thankfully received.

JOSEPH SOUL, Secretary.

73, Cheapside.

All the accounts are open to the inspection of Governors.

**URGENT APPEAL** for the ORPHAN POOR.—The ALEXANDRA ORPHANAGE for INFANTS, Hornsey-rose, is greatly distressed for WANT of FUNDS. It has 108 infants, but there is ample room for 200. It is intended to receive 400. The Charity has no endowment, is greatly in debt, and depends entirely upon benevolent support.

Contributions are very earnestly solicited, and will be thankfully received.

JOSEPH SOUL, Hon. Sec.

Office, 73, Cheapside.

The Orphanage is open to visitors.

**THE HOSPITAL for SICK CHILDREN,**

48 and 49, Great Ormond-street, Bloomsbury.

Patron—Her Majesty the QUEEN.

Special Appeal on behalf of the Building Fund.—The Committee very earnestly solicit CONTRIBUTIONS to the fund for building the central block of this Hospital, now commenced in Great Ormond-street. The new portion will contain 109 beds, and be completed before the old hospital is pulled down.

The Charity is not endowed, but depends entirely on voluntary support.

SAMUEL WHITFORD, Secretary.

Bankers—Messrs. Williams, Deacon, and Co.; Messrs. Hoare; and Messrs. Herries, Farquhar, and Co.

**NATIONAL INSTITUTION**

for DISEASES of the SKIN.

Physician—Dr. BARR MEADOWS, 49, Dover-street, W. Patients attend at 227, Gray's-inn-road, King's-cross, on Mondays and Thursdays, and at 10, Mitre-street, Aldgate, on Wednesdays and Fridays. Mornings at Ten; Evenings, Six till Nine.

Free to the necessitous poor; payment required from other applicants.

THOMAS ROBINSON, Hon. Sec.

**CHLORALUM.** An odourless, non-poisonous disinfectant. The saline antiseptic. Harmless as common salt.

15, Pembroke-road, Dublin,

11th September, 1871.

Sir,—I beg to state that the chloralum powder and solution have been largely employed in this city, and with the most complete success.

The bed of the River Liffey, which emitted a very offensive odour during the recent warm weather, was most satisfactorily disinfected by chloralum powder at the rate of only one pound per 25 square feet.

I have found it most efficacious as a purifier of stables, and I use it constantly in my own house. Altogether, I may say of chloralum that it is a very valuable sanitary agent, and one which is certain to come into general use.

I remain, your obedient servant,

CHAS. A. CAMERON, M.D.

Professor of Hygiene, Royal College of Surgeons, and Analyst of the City of Dublin.

**CHLORALUM IS DISINFECTANT.**

**CHLORALUM IS A SALINE ANTISEPTIC.**

**CHLORALUM IS ASTRINGENT.**

**CHLORALUM** is sold in quarts, 2s.; pints, 1s.; half-pints, 6d. By the gallon, 5s. In large quantities by special contract at greatly-reduced prices.

**CHLORALUM FOR CHOLERA.**

**CHLORALUM FOR SICK ROOMS.**

**CHLORALUM POWDER.**

**CHLORALUM POWDER IS HARMLESS.**

**CHLORALUM POWDER.**—The best stable disinfectant. Chloralum Powder will be found invaluable in—

Hospitals	Cowsheds
Close and Ill-Ventilated	Alleys and Roads
Apartment	Sewers and Gulleys
Earth Closets	In the Dairy and all kinds of
Dustbins	Provision Stores
Wine and Beer Cellars	In the Kennel, and in Poultry-
Stables	houses

Chloralum Powder is not caustic or hurtful in any way, and although it absorbs moisture, it does not deteriorate by keeping.

Casks, 1 cwt., for 15s., and in 6d. and 1s. packets.

**CHLORALUM WOOL.**

**CHLORALUM WOOL IN SURGERY.**

**CHLORALUM WOOL IN HOSPITALS.**

**CHLORALUM WOOL.**—The New Styptic and Antiseptic Surgical Dressing. In pound and half-pound packages, at 6s. per lb.

**CHLORALUM WADDING.**—CHLORALUM WADDING, in sheets, price 2s. 6d.

Chloralum Wadding is used extensively as a disinfectant in coffins. A dead body, when covered with Chloralum Wool, cannot convey infection.

**CHLORALUM IS SOLD BY ALL CHYMISTS.**

**CHLORALUM CO.**—1 and 2, Great Winchester-street-building, E.C.

**THE ANNUAL MEETING** of the EVANGELICAL CONTINENTAL SOCIETY will be held in the POULTRY CHAPEL, on TUESDAY EVENING, May 28. The Chair will be taken at 7 o'clock, by CHARLES REED, Esq., M.P.

It is expected that the following gentlemen will address the Meeting:—Pastor Fisch, from Paris, and Pastor Vernier, from Geneva; and the Revs. Dr. Blackwood, of the Established Church; Dr. Edmond, of the Presbyterian Church, Highbury; Dr. Ferguson, A. Hannay, Secretary of the Congregational Union; Dr. Healy, of Straight University, New Orleans; A. J. Murray, A.M., of the Scotch Free Church, Croydon; Dr. Parker, of the Poultry Congregational Chapel, and Dr. Underhill, Secretary of the Baptist Missionary Society.

R. S. ASHTON, Secretary.

13, Blomfield-street, E.C.

**EVANGELISATION SOCIETY,**

18, BUCKINGHAM-STREET, STRAND, W.C.

This Society has been established for several years for the purpose of co-operating with ministers and others in promoting Evangelistic work throughout the country. All expenses are paid when necessary. The meetings to be held on neutral ground when possible. Evangelists of all ranks in life go out for this Society. As long a notice as possible is requested. Apply to the Honorary Secretary, 18, Buckingham-street, Strand, W.C.

**PALESTINE EXPLORATION FUND.**

The work of the SURVEY of the HOLY LAND demands the support of all classes interested in the elucidation and illustration of the Bible. All subscribers of half a guinea and upwards are entitled to receive the QUARTERLY STATEMENT, devoted not only to the work of the Fund, but to the record of Palestine exploration generally. The subscribers are invited to send in their names to the Secretary, from whom all information can be received, at the Office, 9, Pall Mall East, S.W.

By order,

W. BESANT, Secretary.

**MINNESOTA and the NEW NORTH WEST.**

The Northern Pacific Railroad is now running across the State of Minnesota, which has Direct Railroad Communication with New York, and Direct Water Communication with the Atlantic coast. It is a healthy and fertile State, with cheap lands and farms, good business openings, ample employment for mechanics, an excellent school system, and just and equal laws. It is the finest field for British emigration. Apply to GEORGE SHEPPARD, 34, New Bridge-street, Blackfriars, London.

**COOK'S THROUGH and DIRECT**

TICKETS, available for one or more passengers by any train, steamer, or diligence of the route, any day, by the Brenner, Mont Cenis Tunnel, the South of France, Coast Route, or by any of the Alpine Passes, to Brindisi, and all principal cities of Italy.

COOK'S CIRCULAR TOURS for all points of interest, available for 30, 40, or 50 clear days in Italy.

COOK'S TOURIST and EXCURSION TICKETS, available for one or more passengers by any train, steamer, or diligence, to all the principal points of interest in Holland, Belgium, the Rhine Districts, France, Switzerland, Bavaria, &c., now in operation.

COOK'S HOTEL COUPONS for over 130 First-class Continental Hotels, at 7s. 6d. per day.

DIRECT SINGLE JOURNEY TICKETS to all parts of ITALY and the EAST; and to Holland, Belgium, Germany, Switzerland, Lyons, Marseilles, Cannes, Nice, Mentone, &c., available for breaks of journey at all chief places.

Full particulars in COOK'S EXCURSIONIST, published May 4, contains the largest programme of tours and excursions ever published. Price 2d.; by post, 3d.—COOK'S TOURIST OFFICE, 98, Fleet-street, London.

**G. SULLY'S PRIVATE AND**

FAMILY HOTEL, 23, EUSTON-ROAD, KING'S CROSS (Corner of Belgrave-street), LONDON. Opposite the Midland and Great Northern, and close to the London and North-Western Termini; also the King's Cross Station of the Metropolitan Railway. Beds from 1s. 6d. Breakfast or Tea 1s. 3d. Attendance 9d. Trains and omnibuses to all parts of the City continually.

**EXTRACT FROM VISITORS' BOOK.**

"Every attention and very comfortable."  
"The House comfortable and all things done well."  
"Everything very satisfactory and charges moderate."  
"Every comfort and attention; very homely."  
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The mortality of the year comprised 172 deaths, on which the amount paid, together with bonuses, was £28,487 18s. 1d.  
There were also 20 claims for matured policies, on which the amount paid, together with the bonuses, was £2,155 8s. 4d.  
The amount paid in the year for the surrender of policies was £1,777.  
The amount laid by in the year, £36,307.  
The business in force is 17,009 policies, assuring £2,930,210, the annual premium income thereon being £93,998.  
The amount paid for death claims and bonuses in seven years, under 1,173 policies, is £187,558.  
The accumulated fund is now increased to £273,073.  
On the foregoing statistics it may be observed that the amount and quality of the new assurances in a year of general depression in life assurance business are satisfactory, and that the low rate of mortality is an evidence of the cautious selection and high class of the lives assured.  
That the amount laid by is greater than in any former year.  
That few offices at the same age have had so large a business in force.  
That the distribution of nearly £190,000 under the head of death claims and bonuses, has afforded a practical illustration of the benefits of life assurance in every part of the country.  
The accumulated fund is ample in amount for the liabilities of the Company.  
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May, 1872.

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ACCUMULATED PREMIUM FUND, £488,310.

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Invested assets on 31st December, 1871, as stated in the Returns made to the Board of Trade, pursuant to the Life Assurance Companies Act, 1870

Income for the past year, according to the same Returns	£5,394,653
Total claims paid to 31st December, 1871:—	502,968
Sums assured	£6,928,533
Bonus thereon	2,166,435
Total amount of bonus allotted at the several divisions of profits which have been made	9,094,968
	4,861,034

Assurances on lives may be effected for any desired amount with or without profits.

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Loans are granted on security of life interests in connection with policies of assurance.

Advances are made on security of the unencumbered policies of the society.

Policies effected during the current year on the participating scale of premium will share in the profits to be made up to 31st December, 1874.

Prospectuses, forms of proposal, &c., may be obtained on application, personally or by letter, to the Actuary, at the Office.

GRIFFITH DAVIES, Actuary.

March, 1872.

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12 Dessert Spoons	1 2	1 7	1 10	1 11
12 Tea Spoons	14	19	1 1	1 2
6 Egg Spoons, gilt bowls	9	12	12	13 6
2 Sauce Ladles	6	8	8	8
1 Gravy Spoon	6	8 6	9	9 6
2 Salt Spoons, gilt bowls	3	4	4	4 6
1 Mustard Spoon, gilt bowl	1 6	2	2	2 3
1 Pair of Sugar Tongs	2 6	3	3 6	4
1 Pair of Fish Carvers	19 6	1 3	1 3	1 3
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Good Maple or Oak, japanned	1 8	1 17	2 15
Best Polished Pine	2 17	3 12 6	4 15
Best Mahogany	3 13 6	4 15	6 10
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Good Maple or Oak, japanned	17	1 1 6	1 5
Best Polished Pine	1 5 6	1 9	1 13
Best Mahogany, with Drawers	2 5	2 7 6	2 15
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Good Maple or Oak, japanned	5 2 6	5 15	6 7 6
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12 Tea Spoons	14	19	1 1	1 2
6 Egg Spoons, gilt bowls	9	12	12	13 6
2 Sauce Ladles	6	8	8	8
1 Gravy Spoon	6	8 6	9	9 6
2 Salt Spoons, gilt bowls	3	4	4	4 6
1 Mustard Spoon, gilt bowl	1 6	2	2	2 3
1 Pair of Sugar Tongs	2 6	3	3 6	4
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Good Maple or Oak, japanned	1 8	1 17	2 15
Best Polished Pine	2 17	3 12 6	4 15
Best Mahogany	3 13 6	4 15	6 10
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